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FOREIGN

















**THE**  
**FOREIGN MISSIONARY**

**CONTAINING**

**PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF  
THE PRESBYTERIAN CHURCH;**

**AND**

**SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF  
OTHER PROTESTANT CHURCHES.**

**VOLUME XXVI.**

**NEW YORK:  
MISSION HOUSE, 23 CENTRE STREET.**

**1867-68.**

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# THE FOREIGN MISSIONARY.

JUNE, 1867.

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## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### REVIVAL GIVING.

GOD has, within the past two years, blessed many of our churches. The refreshing influences of his Spirit have been experienced by them. Hundreds and thousands have swelled the communion-roll, and in proportion as such have been renovated, has the strength of moral evil been weakened and its ranks thinned; and in the same proportion as these have entered the kingdom and consecrated themselves to Heaven's service, with all their talents, is the Redeemer's cause built up and enlarged. Numbers, influence, wealth, are in themselves no additional power to the church unless they are an offering to the Lord, to be used by him and for him according to their nature and design. What matters it that the church's numbers and ability are increasing unless they are the ministries of God for the advancement of his kingdom. The latent power of the church is already vast, and to augment it is in no way to enrich the world spiritually, or add to the efficiency of Zion. Such a power needs no addition but a quickening that it may be clothed with life, properly used and wisely directed for the glory of the Master and the good of souls.

Within the period alluded to, the church has not only received a large accession of members but of wealth. Is this the Lord's? Not his in theory but in fact; to draw from it his portion, and to have all rightly employed for the good of his children and the salvation of the lost. The conversion of property is a very different thing from the conversion of the soul to God. At first blush we would say the two were inseparable, that the one brings with it the other as a natural consequence. But not so. There are in the church seemingly earnest, devoted Christians who are far from being generous, large-hearted, Christ-like givers; who know nothing of stewardship, nothing of self-denial, nothing of noble, disinterested benevolence, who act as if they were proprietors, not trustees—in no way blessed to bless others. There are others who know nothing of proportionate giving or bestowing as God has prospered, to meet the claims of religion and the wants of those who are perishing for lack of vision. And O! how many are there who have never, under the burning, melting

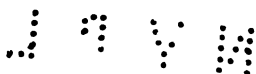
power of the cross, learned Christian liberality as a grace, or rejoiced in it as a favour and a privilege conferred on them by a loving Redeemer.

In the warmth of new-born love; in the lively and vigorous action of the renovated soul; in the vivid consciousness of a wondrous change, of great deliverance and of grateful obligation, we would expect to see effort combined with prayer, sympathy joined with zeal for the rescuing of others from eternal death. But how often is it that a revival terminates almost wholly on the church visited, and the regions beyond sunk in spiritual darkness and cheerless despair are in no way affected by such gracious awakenings; in no way moved and reached by such glorious displays of God's condescending love and renewing power. This is the time when the regenerated man is susceptible to truth, alive to suggestions and ready to do what is right; then should he be taught and made to feel that he is not his own; that he is to live and labour for others; that his whole spiritual influence must be exerted for God and humanity, and that in consecrating himself to the service of Jesus, he dedicates also his means—all that he has, as well as all that he is.

Selfishness is the last thing to die in a believer. In him and around him are much to feed this depraved principle, and unless on his guard he will become worldly, cold, unfeeling and illiberal. He must, therefore, have something to do as well as to feel; something to live for as well as to live on; something to give as well as to receive; something to curb his covetous desires as well as to afford scope to his benevolent emotions and purposes. Christ knows his needs, and therefore requires him to be a dispenser of his bounties, and to be ready to communicate, willing to distribute. This the convert must be made to see, to know, to feel and to do. This will demand instruction, training and culture, and this every pastor is bound to give. In this he must apprehend his responsibility as much as the believer must recognize his in the way referred to; and much of the seeming indifference and the indisposition to further the progress of the gospel in the earth are owing to this lack of training on the part of those who are set in the church to teach duty, impart knowledge and bring all into loving sympathy with the ends and aims of Christ's atoning work and mediatorial rule.

One who sees things in their true light and who has sought to educate his people in the grace of giving, thus speaks in sending the increased offerings of his people to the Board:—

“We have had a revival in our church, and one way of judging of it as genuine is in the grace of giving being developed among its members. I have but little confidence in a revival where the liberality of a congregation is not increased by it, and I try to teach my people that their religion is worth no more than their ‘giving’ amounts to. They may be hypocrites and yet give, but they cannot be Christians and not give, and like all other graces will the grace of giving abound as they are Christians. A low standard of giving is always evidence of a low standard of religion,



and where there is no giving there can be no religion. As the love of God abounds in their hearts, so will this grace abound as all other graces of the Spirit.

"Thus I have been endeavouring to teach this people. It has been a hard and disagreeable task, that has brought me much reproach and opposition, but it has been attended with some measure of success. The people now see that it is a great advantage to themselves, as it is the discharge of a great duty to abound in giving. They have to testify to the Saviour's saying, 'It is more blessed to give than to receive,' for never was this church so highly favored and blessed as when it most abounded in giving."

Some say that all that is needed to bring the church up to her duty, and to consecrate her resources for the evangelization of the world, is the out-pouring of the Spirit. This is true, if it reaches a heart like Paul's, or sets on fire a soul like Whitefield's, whose love to Christ and to others was a holy passion, whose zeal was unflagging and whose life was one continuous effort to bless and save others. But the love of Christ inflames other hearts, the Spirit's converting presence touches other souls without producing any such fruits. How many are there who have been brought into the church of late whose love is wholly emotional, and who have done nothing for the extension of the Redeemer's kingdom. Yea, how many churches are there whose liberality and efforts for the evangelization of the world have in no way been increased by all that the Spirit has done for them, but who have taken this very increase and turned it wholly to their own self-aggrandizement.

In the last Assembly, and in our weekly periodicals, much was said of the refreshing from the Lord enjoyed by many churches, and the additions to the same, and many hearts have rejoiced to these displays of divine love and in this numerical increase. Now, in what way have pastors seized this large accession and turned it to account for the Master? It must be reckoned for something more than mere figures, or it is worthless. We have taken over forty churches that received the largest number on profession of their faith as mentioned in the Minutes of 1866, a little more than 3,000 in all; and we have looked at the contributions of these churches for foreign missions for the years 1864-5, 1865-6, 1866-7, the year before the revival, the year when God added so many to their roll, and the year after, and what are the facts? These churches gave for the conversion of the heathen nearly \$1,200 less in 1865-6 than the previous year and for the year just closed \$1,700 less than in 1864-5, or more than \$500 less than the preceding year. These are startling figures! These are solemn facts! a falling off of more than one-third in their total contributions, though more than three thousand souls had united themselves with these churches in the meantime. There is fault somewhere; surely all pastors did not feel the obligation of pressing home the duty of saving others and of giving to this cause.

It is therefore evident that the Holy Spirit must be looked to, not only

as the grand agent of regeneration but as the *Great Instructor* after the soul has tasted that the Lord is gracious, and it is upon this truth we are to rest for an increase of gifts with the spiritual renovation. But the Spirit works by means and instruments. Pastors must therefore teach the people to give scope to their first generous impulses, and lead them to think, to pray and to labour for the conversion of a world when they have been brought to Christ themselves. If the pastor's remark as quoted be true, a low standard of giving is always evidence of a low standard of religion, what shall be said of the revivals that bring in their train such giving as has been mentioned?

We throw out these thoughts for pastors and Christians to ponder. Some churches that have been blessed themselves have immediately thought of and sought to bless others. Their contributions have been increased and their interest in the missionary cause deepened, but with the many it is not so. Some of these churches have sent nothing to the Board the past year, and others have given less; may these and all bestir themselves to be more identified with this great work of the Church and do what they can for him who spared not himself for their deliverance!

---

### A PASTOR'S VIEWS.

WE call the special attention of pastors and others to the following article, written by one of our most efficient pastors and most earnest workers. His Sabbath school is a missionary school. None superior to it in arrangement, effort and power in our whole Church. Every class has an object—something to do, to pray for, and co-operate with in the foreign field. He seeks to interest the young in the work, as well as the middle-aged and the old. His hints are worthy of study and imitation, and if any will show us a more excellent way of conducting the Monthly Concert, or interesting the Church in this great cause, we shall publish the same with pleasure.

### OUR MONTHLY CONCERT.

I. For many years it has been a favourite service with our people. It is dear, we believe, to the Saviour, and of great importance to the Church and the world. The old idea of simultaneous prayer by many supplicants, near and remote, is well nigh lost—after serving its purpose in the early history of the Monthly Concert. We meet for concerted prayer, without reference to similar services at the same time in other places. From month to month, and year to year, we come to these sacred services to share in the joy of Christ's published victories; to give our sympathies and tears to those who toil and suffer for his name; to remember the millions who perish because they know Him not; to increase our knowledge of what the Church is doing and needs to do to execute her great commission in

the world; and to make intercession according to the will of God for the coming and the kingdom of his dear Son.

Our offerings of money are made every Lord's day in the Sabbath school, and at our morning service on the first Sabbath of each month.

II. The time of our Monthly Concert is the afternoon of the first Sabbath in each month—from half-past three to half-past four o'clock. It is not easy to compress all the parts of the service within a single hour, and still conduct them reverently and to the edification of the people; and hardly a month passes that we do not wish the hour longer. Still we adhere to our rule, in the main, and try to secure promptness, directness, compactness and life everywhere. We do not always succeed; but in spite of failures the service retains sufficient attractive power to fill a large lecture room, sixty by thirty-five feet, with interested worshipers and auditors.

III. A controlling reason for brevity is the presence of children and youth. I meet them on the first, as on every other Sabbath afternoon of the month. And the whole service takes its character from their presence. In song their voices, chiefly, are heard, though we that are elder gladly join them as well as we can. And never do we get such help in singing, "From Greenland's Icy Mountains," "There's a Cry from Macedonia," and other kindred pieces, as on these occasions. It is a want in our Hymnology for adults and youth that there are no more pieces suited to such services.

So in reading the Scriptures, offering prayer, and giving information, regard is had to the capacities of the young. If we can make the service intelligible and interesting to them, we are sure of general success with adults. And it is surprising how few subjects vital to the great missionary work of the Church require to be so treated as to remove them beyond the range of the youthful understanding. Children can be deeply interested in all the Scriptures that are pertinent to Monthly Concerts; in all intelligence from the missionary fields; in the sending forth of labourers; in the great question of finances; and in direct, fervent, short intercessions, offered not in set phrases, but in such words as the Holy Spirit gives to humble suppliants who are accustomed to plead and obtain the promises of God.

IV. A word is in place here about sources of information from which to draw for the Monthly Concert.

The daily secular papers, the religious weeklies, and the missionary journals of different branches of the Christian Church are of course accessible. And it is well to keep an eye upon the periodicals of the enemies of Christianity.

The gatherings of a month from all these sources will be superabundant. Every week the *Christian Intelligencer* does good service to the missionary cause of the Reformed Dutch Church, and for all Christians. It has the unfeigned thanks of many good people. Although, in a sense, the organ



of that part of the Church, it is not the property of the Church. The more credit therefore is due to its proprietor and editor. The paper deserves success for this and all its other excellencies.

We have no weekly paper to do this for us, but our monthly periodicals are deeply interesting and of great value. The *Home and Foreign Record* gives monthly tidings from all the Boards of our Church. The *Foreign Missionary*, for the young, constantly improving in matter and illustrations, besides doing excellent service in Sabbath schools and families, is an instrument of power for the Monthly Concert. But of all our helps for this service, we prize most the pamphlet edition of the *Foreign Missionary*, with its able editorials and other original articles; its Reports of Missions; its tidings from many parts of the field; its Hints for the Monthly Concert; its account of the work in other branches of the Church; its suggestive lists of Donations, etc.

From such abundant material it is not always easy to make the best selection; to classify facts; to bring order out of confusion; and then getting the heart full, out of its abundancy to pour forth as much as possible in warm ready utterance. But this is necessary. Seldom can you read to advantage. The printed page between speaker and hearer is suggestive of partial preparation. It is useful, I think, to break up the address into parts, calling for specific intercession after specific statements; and that is generally the best Monthly Concert address that calls forth the most intelligent and earnest praise and intercession at the time, and sends the people away to repeat and prolong both in their closets and families.

V. Let me add that the great work of our meeting is intercession. This is not confined to the few moments spent in audible supplication. It is going forward from first to last, audibly or silently. All the devotional parts of the service are largely intercessory. They awaken or express the longings of faith in regard to the coming of Christ's kingdom. The information given on all subjects is attended at the moment with the offering up of fervent desires unto God for things agreeable to his will. There are always present humble believers, never heard in public, who are wont to pray, "Thy kingdom come;" and whose gracious affections are quickened, and their prayers directed by what they hear.

For these and other reasons, I am impressed with the thought, that in our Monthly Concerts there is great power. The arrangements for admitting suppliants to his presence are made by God Himself, and they are wonderful. We are drawn to the Mercy Seat by his own Spirit. We come in the name of Christ. We plead God's written promises, and we humbly wait and work for their fulfillment.

A PASTOR.

## COMMUNICATIONS FROM THE MISSIONS.

*Siam Mission.**Bangkok.*

THIS city is situated on the river Meinam, about twenty-five miles from its mouth. Its population is estimated to be about 800,000, chiefly Siamese and Chinese. The capitol was occupied first as a mission station in 1840. It was suspended from 1844 to 1847, when it was resumed, and has been manned ever since. It is at present occupied by Rev. Messrs. House, Wilson, McDonald, Carden and their wives.

Dr. House communicates in this letter cheering intelligence of the success and progress of the work at his station. Several baptisms have taken place of late, both in the school and among others.

"We are privileged to report to you by this mail, the baptism, at our late communion season, (the first Sabbath in February,) of three young men, natives of Siam, and you will be interested to learn that they all either are or were connected with our mission school.

"*Naah.*—This young man entered the school as a pupil in 1853—was a diligent, exemplary scholar—and has been for some years past the native teacher in charge. He is the husband of Esther, who was when a child taken into the family of Mr. Mattoon, and has for some years been a member of our native church, and it is an interesting fact that he is the son of Buntai, the first convert to Christianity in this land—a Chinese, who was baptized by Mr. Gutzlaff, as far back as 1830-1. His mother was a heathen, however, and his father, long before he died, had ceased to be an attendant upon Christian worship, though on his death-bed his trust in Christ seemed to revive. It was then that he made this son of his old age over to my special care, and in consequence, he always has been nearer and dearer to me than the other pupils of the school, so that it was with more than ordinary joy that I administered to him the

holy rite which numbered him among the disciples of Christ.

"*How he was led to Christ.*—At his examination previous to admission to the church, he stated, that at one time he came near being ensnared by the subtleties of Buddhism, but reflecting on the superiority of the nations that had accepted the Christian religion, he was satisfied there must be good evidence in its favour, or such enlightened nations had not received it. Then, about a year ago, he was led to think a good deal about the kindness of the teachers (missionaries), who, though of different race and language, had left their own land to be of benefit to the people of this country who were nothing to them, and who, when obliged to go home, had again come back, some once and again—it was kindness indeed that prompted this, and kindness indeed in God to put it into their hearts to come, and what was he to the missionaries that they should care thus for him. While saying this, his feelings quite overcame him, and he could hardly proceed, nor was he the only one moved to tears. He went on to say, that Mr. Mattoon, who was then about leaving for America, had several conversations with him, and his heart was much softened, but it was not till a few months ago, when some of his friends and pupils in the school were baptized, that he resolved to put off no longer the duty of giving himself up to the service of God. It was proper he should do this. Whether it would be to his advantage in this world, or whether he were made poor by it, he would serve the Lord to the end of his days. He had been a sinner indeed, but the Lord Jesus, in whom he believed, was mighty to save. And so his is now a Christian family complete, with the domestic altar set up, a blessing asked at meals, and children baptized and brought up in the love and fear of God."

Though missionaries are removed from their field of labor, their influence is not lost. In another letter is an allusion to this touching scene, and Naah's reference to Mr. and Mrs. Mattoon. Mr. Wilson says: "It would have done them good to witness his good confession for Christ. Their protracted toil, their prayers, and their long and earnest waiting have not been in vain. They are now far away, but their labours are bearing fruit in Siam."

"*Dik*—Who was several years in the mission school, and more recently in a mission printing-office, has long been weaned from idolatry, and seems quite decided in his choice of the service of Christ, as well as anxious to be numbered among his people.

"*Ting*—The youngest of the three, is a youth 17 years of age by his Siamese reckoning—some five years a member of the school. His heart, he told us, is very different from what it was. Once he thought only of play and trifles, now he delights in prayer, in reading the Scriptures and in thoughts of his Saviour and of God. He sees God and his love in the trees and the sky, and in all the works of his hands. His load of sin was heavy, but while he prayed it *hai pai*—vanished away. And he could not be discouraged from his purpose—to own the name of his Deliverer before men—by all we told him of the trials to which it might subject him. Indeed, a more brave, loving, earnest young Christian is not often found. May he have grace given him to endure all that may be laid upon him.

"*Encouragements.*—I have written you more fully, perhaps, than is usual in speaking of new converts, but I feel sure you will be interested in these details of native Christian experience.

"I need not add, that we are greatly encouraged by these tokens of the Divine presence and blessing with us, and also by the daily walk and conversation of the new disciples. They sustain with unabated interest the daily prayer-meeting

their own hearts prompted them to commence some months ago, and we trust there are others among us not far from the kingdom of heaven."

### Shantung Mission—N. E. China.

#### Tungchow.

THIS is a city of the second class, situated on the southern shore of Pecheli Bay, containing about 80,000 inhabitants. It is in latitude 37°, and has a dry, bracing and healthy climate. It was first occupied as a mission station of our church by Rev. Messrs. Nevius, Gayley and Danforth, in 1861. A native church has been organized, which contained at last report twenty-three members. The influence of this mission is being felt throughout the larger part of the Shantung promontory. The present labourers in this city are Rev. Messrs. Mills and Mateer with their wives.

The Rev. C. W. Mateer gives some interesting facts of the progress of the work in Tungchow, in the following letter of January 21.

"I am happy to say that we are feeling more encouraged here at this time than any time since I came to China. Shortly before the first of the year, we saw an increasing earnestness among our native Christians, and we ourselves felt more earnestness in prayer than common. There were also more inquirers than formerly. And even the tone of the people on the street has been decidedly improving, less of down-right hostility, and more readiness to inquire into the matter. Our native elder Sin has been especially stirred up, and has surprised us all by his earnestness and efficiency in working with inquirers.

"*The Week of Prayer.*—The week of prayer we decided to try a new plan of operations, and so decided that the four missionaries here should all go out on the street each day from 11 to 1 o'clock and preach thus all over the city. This we continued through the week, having numerous hearers, and there is some evi-

dence that we succeeded in attracting considerable attention. Preaching on the street here has not been attempted since when missionaries first arrived here.

*"Bread cast upon the Waters.*—Yesterday Mr. Mills baptized two women and an old man from Tai Hea. This old man came once to be Mr. Nevius' teacher, but got greatly offended at Mr. Nevius for saying something against Confucius, and went off in a passion. The truth stuck to him however, and now, after four years, has brought forth fruit. Brother Nevius felt grieved for the man, and prayed for him, and his prayers have been answered. He is quite old, but still strong and hale. He has a literary degree, and is greatly respected throughout the region. He goes home just at the Chinese new year, and will meet strong persecution, but I trust he will be found faithful. Two young men were baptized a few weeks ago, and there is still a number of inquirers, and some of them decidedly hopeful. One old broken-down opium-smoker is trying to break off and learn the doctrine. He has been a man of very quick mind, and if restored to health and really converted, will be a useful man. One old man was yesterday excluded from the church for complicity in worshipping ancestors, and for Sabbath-breaking. On the main, however, we are much encouraged, and are both hoping and praying that a far greater blessing may be given. A few of us have set down before this city to besiege it, and in the name of the Lord we shall yet take it. All we need is a sufficient measure of faith, that so we may use the weapons that are already in our hands. 'Lord increase our faith.'"

### Ningpo Mission—China.

#### Ah-Yuing.

Dr. McCartee has sent of late several notices of the removal to another world of the earlier native Christians of Ningpo. Ah-yuing was the last of the three most prom-

ising girls in the school at the time she was a scholar. However sad such an early death is in itself, as a confirmation of our faith, and as a testimony of the power of grace, it is of precious worth. Writing under date of January 7th, Dr. McCartee says:

"AGAIN the hand of the Lord has been laid upon us, and removed from our midst one of the choice plants in His vineyard here, from whom we expected much, and whose loss we feel to be a sad and mysterious dispensation. Ah-yuing, wife of Tsiang Vong-kweng, (formerly catechist at San-poh, now stationed at Ningpo,) was originally a pupil in Miss Aldersey's Boarding-school, and came into our school when Miss A. transferred her school to our mission. She, her mother and grandmother, were all baptized by Mr. Nevius in February, 1859. The mother is still with us, but the grandmother went to her rest three or four years since. Previous to her marriage, Ah-yuing acted for some time as assistant teacher in our Female Boarding-school, and after her marriage exercised a very happy influence upon the families around her in the part of San-poh where her husband was stationed.

*"Her Accomplishments.*—She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of the ordinary Chinese literature. When her husband was taken under the care of presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations, as well as he. The pastor and elders at San-poh highly respected her for her accomplishments and learning. After the meeting of Presbytery in October, they called to make her a parting visit, and when they rose to take leave, she burst into tears, and told them she should never see their faces again. They all showed a good deal of feeling, and kneeling down, commended her to God and to the power of His grace.

*"Her feelings in the prospect of Death.*—About a month before her death, I told her candidly that there were no hopes of her recovery, and asked her how she felt in the prospect of death. She said that when she thought of her sins, she felt afraid. I told her that Jesus came not to save the righteous, but sinners. She said that was a thought that gave her comfort. She told her husband that she felt troubled that she had done so little for Christ when she had health and youth, and said: 'What if I should turn out an *Ignorance* at last,' (referring to that character in Bunyan's *Pilgrim's Progress*). Her husband exhorted her to examine herself as to whether she had sincerely given herself to Jesus or not. After awhile, and after he had prayed with her, she told him she could not think she had been a hypocrite; and soon commenced to comfort herself by calling to mind the promises of God, and particularly delighted in repeating the 90th Psalm. She said one day: 'All the books in the world are not worth one sentence of the Bible.' One day during a fainting fit, her mother and her husband commenced to weep aloud, thinking she was expiring. As soon as she could speak, she gently rebuked them saying: 'I am passing through the river of death; you ought to be comforting and upholding me, but I am obliged to comfort you.' She felt wearied with the conversation of those who talked of worldly things, but expressed herself refreshed and grateful when any one talked to her of spiritual things. To all her unconverted friends, when they visited her, she gave warnings and exhortations to flee from the wrath to come; and to her Christian friends, she expressed the hope that we should meet her in heaven. She told her husband that she was surprised at herself that the fear of death was all gone, and that she felt that Jesus was with her as her helper and upholder, and that the Holy Spirit was in her heart. On Monday, December 24th, I saw her for the last time, but she was so feeble that I

only spoke a few words of comfort to her, and left the room. Her husband came after to me to say that his wife wished him to ask if I thought she would die that night. I told him that I thought she would not die that night, but probably before that time the next day. She replied: 'Oh, that is good news!' She then told her husband to give her dying thanks to those friends who had visited her and sent her little tokens of love during her illness, mentioning them by name, and told him that to go and be with Jesus was better than even to stay with him. Very soon after this she became unconscious, and about noon on Christmas day, she fell asleep, aged twenty-three years.

*"The Confirmation of our Faith.*—I have written thus minutely for the confirmation of your faith, as it has been of mine, in seeing an intelligent, clear-minded, Christian woman give such comforting evidence of the power of Jesus to 'make a dying-bed feel soft as downy pillows are,' and to show that among those who are indeed born of God, there is no difference, we are no more Barbarian and Scythian, bond and free—but all fellow-saints, fellow-citizens of the better country, having one Lord, one faith, one hope, one home in glory."

#### Gwalior, North India.

Gwalior, like other native states in India, is subsidiary in some form to the British Government. The Territory lies south of Agra and west of the Jumna and Chambul rivers. It has an area of 33,119 square miles, and a population of 3,200,000. The southern portion from its elevation has a mild and healthful climate.

No missionaries labour in this district. Being near to some of our stations, the brethren in India have long desired to establish a mission among them. At the last Annual Meeting of the Furrukhabad Mission, it was proposed that three of the missionaries should visit Gwalior and see if the way was open for such a purpose. Of

this visit the Rev. A. Broadhead, sends the following account under date of March 6th.

*"Scindia.*—The present Maharaja, is accounted loyal to the British Government, and yet his loyalty is not of a kind that is above suspicion, and while he is kept in undisturbed possession of his kingdom, and honored as a powerful feudatory, he is also watched with never ceasing vigilance, for should he take up arms against the Government it would be brought in conflict with the whole Mahratta power, a power which though often humbled, could still make itself felt.

"In accordance with the proposal mentioned, Mr. Johnson and myself left Futtehghur on the 17th of January, for Gwalior, the capital, and met there Mr. Sayre and his family, from Etawah. The chief object of interest at the Capital is Scindia's famous fortress, now by treaty in the possession of the British. We were told by one of the officers stationed there that the Maharaja had the privilege accorded to him of having his flag wave over the fort one day in each year, at which time he received a royal salute. My impression is that the fortress was made over to the British in consideration of the services of a park of artillery, required by Scindia as a safeguard against the plots of his own subjects, many of whom are quite disaffected. How empty is earthly fame and grandeur! Embodying the traditions of a powerful and warlike nation, and the possessor of a revenue which may be counted by millions of dollars, this great king or Maharaja, must consent to be dispossessed of the chief defence of his territory, and to receive the flatteries of his courtiers, with the consciousness that the guns of a far stronger power are brought to bear upon his palace from his own fortress, and that they could at any moment send him and his army to destruction.

*"The Fortress.*—Is considered almost impregnable. It consists of a solid rock, one and a half miles in length, of irregular

breadth, nowhere, perhaps, more than fifty yards, and from two to three hundred feet high. One of the most interesting objects on its top—otherwise quite devoid of interest—is a Buddhist temple, which is supposed to be twelve hundred years old. It is a huge mass of carved stones, placed together without mortar or cement of any kind, and so firm that it may see the anniversary of its two thousandth birthday. For miles before reaching Gwalior its hill-fortress may be seen, the only object breaking the evenness of its surface being this ancient ruin, which having survived the religion in whose honor it was built, may yet outlast the system which supplanted the faith of its founders.

*"Trip to Gwalior.*—Our road lay across the country from the Chumbul, and we made our arrangements accordingly. We were so fortunate as to procure from one of the native Christians the use of a conveyance, which, barring the fact of the gauge of the wheels being greater than that of the wood (if wood it might be called), was admirably adapted to our purpose. It was a spring wagon, with a fixed top, something like a home "rockaway," with seats extending along each side; by placing boards between the seats we secured a good foundation for our beds, and underneath sufficient, if not ample room for stores, books, etc. Our 'gari' was drawn by oxen, by the help of which we could travel from fifteen to twenty miles a day. The question as to what is the best mode of itinerating is one that is not settled here, where so much of the cold season is spent in this nomadic fashion. If, however, the solution of the problem depends upon the attaining of the maximum of of convenience and facility of movement combined with the minimum of delay and of servants, we think we reached the solution in this trip. Besides the driver of the oxen, we took with us two servants; one would have sufficed; but where wood, water and milk had sometimes to be obtained from a distance, time was gained

by having two men. As far as the river Chumbul, seventy miles from Futtehghurh, and six miles beyond Etawah, we had the excellent metalled roads of the country, but a few miles beyond the Chumbul, the recollection of wood-roads at home was sensibly, and sometimes painfully revived. But it was at night and in the early morning that the advantages of our 'itinerator,' became most apparent. Having made our day's march, we would 'out-span' underneath some wide-spreading tamarind or mangoe tree, and lighting our fire, would soon have a meal prepared, after which it would not be long before we had stowed ourselves away in our wagon-bed, which afforded most refreshing sleep. Early in the morning again, before the stars had disappeared from the sky, we would take our cup of tea, and be off on our march; here crossing the bed of a stream, or now clambering some steep acclivity where every man's shoulder must be at the wheel; again halting at a village where the wondering peasants would hear for the first time of a Saviour crucified and risen; then crossing a broad platenau, where the eye looked off for miles over waving fields of grain, and little hamlets, and pleasant groves.

"*No Door Open.*—And now how I wish I could say that it was ours to take pos-

session of all this land in the name of Christ our King! But this privilege was denied us. Reaching Gwalior we found no door open to these Gentiles. True, we were permitted to preach in the villages by the way, and in the crowded streets of the city, but when we approached the Political Resident, through whom alone the ear of the Maharaja can be reached, he gave us no encouragement to prosecute our endeavours. He represented to us that Scindia was exceedingly jealous of the occupancy by Europeans of any part of his territory, and that he was a bigoted Hindoo, proof of which we had on our way in seeing long trains of oxen, laden with vessels, and going to sacred Gunga, one hundred and thirty miles distant, to bring water for his majesty's bath. It was with sad hearts that we turned away from this goodly though godless land. But if we may not enter in and possess it, shall not our faith lay stronger hold upon the promise that all the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before Him? This king's heart is in the hand of the Lord, who knows whether to remain hardened, or to be subdued. Shall not our prayers ascend that he may be made wise, and that his people may become a people chosen of the Lord?"

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### MISSIONS OF OTHER CHURCHES.

#### *A Great Obstacle in Africa.*

I ONCE thought that the principal reason for the lack of interest in the missionary work, exhibited by very many of our people, was the lack of a true Christian spirit; but I now believe that it arises more from the lack of a definite understanding of the people for whom, and the obstacles against which, we have to labour. I am now going to give you a few plain words on what I consider the greatest obstacle in the way of the

Christianization of heathen Africa, viz: *Polygamy.*

One of the first questions asked about a stranger is, "Has he a wife?" If you say no, they immediately add, "Oh, he be boy yet." If he has one wife, they call him a *poor fellow*, but should he possess three or four, he is looked upon as a gentleman. Strange as it may seem, the women, though in a sort of slavery, being the purchased possession of the husband, join in this idea, and

express a far greater willingness to belong to a man with six wives than a man with only one.

This at once discloses to us a very discouraging aspect of affairs; because, where we cannot find a little natural affection between husband and wife to act upon, we feel that the strong and beautiful simile, with all its instructive lessons and deep consolations, is lost—it can have no effect. I refer to the union of Christ and the Church, and also Christ with his individual followers, compared to the marriage bond.

To give you some idea of the mode of reasoning adopted by these people, as well as to show you how differently they live from all civilized nations, I will tell you of a little conversation I had on this subject with one of the headmen. I had always found him a pleasant man to talk to, and having pressed upon him many religious truths, to all of which he had given his assent, I urged him strongly to put away all his old heathen customs, and become a Christian. He said, "I have given up my old ways and all my gree-grees, but Bishop Payne won't baptize me." "Why not?" I asked. "Because," he replied, "I have more than one wife." "Oh, but you are willing to give up your wives, are you not?" I inquired. His eyes fell to the ground for a few moments, and then, without answering my question, he laid his hand on me, and said: "Look here; s'pose I have only one wife, and she gets sick, who will cook my chop" (dinner)? I could not but laugh at the serious manner in which this was said, and thought it could very easily be answered. You, doubtless, will think the same; but remember that *everything* has to be done for *every* meal; there is nothing cooked and kept from one meal to another (in *this* part of the country), but before *every* meal the wife has to go and dig her cassada root, or beat out her rice, get her palm oil, grind her pepper, &c., &c., which the husband could never think of doing. I spoke about his friends or

neighbours doing it for him, but there came out his fear of witchcraft. Of course, in a country like America, and with our ideas, we can suggest many ways of getting over such a difficulty, but you cannot get the same into them. He gave me many reasons like the above, which I have forgotten, and then said: "I can give up everything but my wives." The women are the labourers, and seem to be contented with their low position. The men are lazy, and so cling to their "*country fashion*," as they say.

The evils of the system they acknowledge, and pretend to deplore, but never try to improve. In the presence of such a system, neither love nor respect can exist, consequently you can imagine how hard it is for the missionary to influence these people, either by his personal character, or by presenting the love of Jesus. Brethren, pray for us; pray that the Holy Spirit will melt these stony hearts, and so "shed abroad a Saviour's love," that such love may be enkindled in their hearts as will bring forth fruit to God's glory.—*Spirit of Missions.*

#### Zulu Mission.

"THE year 1866 has passed and we do not see the millennium exactly, out here; neither, as many expected, a second coming of Christ in person; but the working of ocean telegraphs and laying more, the softening down of sin, the removal of obstacles to the spread of the gospel, and much else, indicate a wonderful change in many things for the better since I came to Africa in 1835. Standing up in a good, spacious chapel last Sunday, in preaching and praying 'Thy kingdom come,' running back in my thought to 1835, when not one of the goodly number before me—all clothed and in their right mind, sitting in a good church, with the old, first missionary preaching to them—knew of a God, I felt indeed a good deal of millennium inside of me. Indeed it would not have required much more to call out from me,—'Now lettest thou thy



servant depart in peace.' After all, the top stone is not yet on, and I am quite willing to stop long enough to block it out and get my 'believers' to help me in putting it on.

"Then yesterday, Monday morning, although they have every day a sunrise prayer-meeting, yet as this is the prayer week, they were up unusually early and in large numbers, and the first I knew was the full chorus of singing, that sounded out so loud as to wake me. Could it be earth, was it the millennium, or had we got to heaven? Then, in the afternoon, a goodly number came together again, and we had a nice time. The meeting was taken up mostly by such as have not usually been forward to take part in the prayer-meetings."—*Miss. Herald*.

#### Eastern Turkey Mission.

"I CANNOT let this week's post pass without telling you what the Lord is doing among us at Kharpoot. You perhaps know, that this winter our church holds meetings regularly in both sections of the city, with the intention of soon becoming two bands. First upon ourselves and all the members of the church, and then upon the congregation, the Holy Spirit has descended, and we are enjoying a real New-England revival. I never before saw an entire church in so humble, prayerful, and earnest frame of spirit. I should say that thus far, within the week past, from fifteen to twenty persons, of whom we know, have found peace in Christ, and many others are anxiously seeking, while upon the whole congregation a serious spirit rests. Among those brought to Christ are some who were apparently very far from him and there have been some remarkable answers to prayer.

"An inquiry meeting from which I have just come was held in the pastor's study; and present at it, beside persons from this city, were twenty-one men from Aussenik, an out-station a mile and a half to the east of the city, where the pastor went to preach yesterday. We are praying and hoping that the work may

reach the out-stations. Last Saturday we called for volunteers to go to three places, and at once seven or eight persons offered—church members, and we are hoping to hear this evening of a blessing on their labors yesterday, which was the Sabbath. Some days before, two members had gone about sixty miles, to Malatia, to spend a week or more there. On the whole, I think I never saw a church so ready to give and to do as this of Kharpoot now is.

"God is working, and we almost feel like using the Atlantic telegraph wire, to ask Christians at home to pray for us. But we will use the wire *via* heaven, which is sure to carry the message, and ask our Father to stir you all up. Hitherto our greatest joy has been in seeing the zeal of the few scores of Christians, and the establishment of a few churches; but now that the windows of heaven are opened, we rejoice in another way."

—*Miss. Herald*.

#### Basle Missionary Society.

THE income of this Society for the past year is stated to have been as follows:

From auxiliaries.....	Fr. 230.185
“ individuals.....	220.424
“ half batz and kreutzer	
collections.....	236.749
“ other sources.....	100.988

Fr. 788.346

The third item is of special interest. Some twelve years ago, in the dark days of this Society, a plan was devised for special convenience of small givers. It was proposed that persons should contribute a "half batz," about fourteen mills of our money, (those living in Germany or France might pay a corresponding sum in their own currency,) once a week, or, if preferred, ten times that amount at the end of ten weeks. The "collectors," mostly females, were to keep their accounts in books provided for the purpose; but they were not to have more than ten names in one book at the same time. Whenever the number should exceed ten, they were

to open a new book, or transfer a part to another. At the end of ten weeks it became their duty to pay what they had collected to a "receiver," there being one such person for ten collectors; and he, in his turn, was to transmit all moneys in his hands to a "local treasurer," who sent them forward to a "Basle-treasurer," through whom they reached the "head treasurer," the receptacle which all the little rills finally and safely reached. Besides these weekly offerings "extraordinary donations" might go through the same channel.

Such was the machinery; and it has worked very successfully. In 1855 it increased the income of the Society about fifteen thousand dollars. The foregoing figures show that it now produces nearly fifty thousand a year! But this is a small part of the good which is achieved. These half-batz contributors are learning the art of self-denying benevolence. And they constitute also a vast "praying circle."

The expenditures of the Society have been as follows:

For the Mission House at Basle	Fr. 63.922
" cost of administration....	89.586
" the mission in Africa .....	228.438
" the mission in India.....	400.508
" the mission in China.....	50.058
" efforts elsewhere.....	5.040

Fr. 892.547

The success of the different missions will appear, in part, from the following statistics:

#### INDIA.

Station.	Communi- cants.	Not Commu- nicants.	Chil- dren.	Total.
Mangalur	453	34	284	771
Mulki	138	9	169	316
Udapi	65	3	98	166
Anandapur	80	6	61	147

Dharwar	18	15	28
Hubli	57	71	128
Bettigeri	18	42	60
Guledgudd	27	1	27
Kannanur	184	20	217
Talatscheri	102	8	133
Tischombala	85	2	68
Kalicut	172	25	186
Kodakal	116	3	133
Palghat	31		27
Keti	17	1	26
	1,558	112	1,557
			3,227

#### WEST AFRICA.

Christiansborg	111	6	89	206
Abokobi	78	8	82	168
Odumase	43	3	44	90
Akropong	194	32	102	328
Aburi	77	18	88	183
Kiebi	22	4	11	37
Anum	3		3	6
	528	72	419	1,018

#### CHINA.

Hongkong	64	2	8	72
Lilong	72		35	107
Tschongtschun	99	7	54	160
	235	9	97	341

The whole number of male laborers is reported as 91, (of whom four are "at home,") 53 having received ordination, and 38 being "unordained." The proportion of the latter is unusual, in consequence of the peculiar policy adopted in India and West Africa, there being a large number of mechanics in both these fields.

Nearly one half of these laborers are unmarried, there being only fifty married females connected with all the missions; and there are only two single females in the foreign service.

*MISSION HOUSE, NEW YORK: MAY 21, 1867.***LATEST NEWS FROM THE MISSIONS.**

**CHINA.**—Our letters are dated at Canton, March 14th; Shanghai, February 21; Ningpo, February 14th; Tungchow, February 5th; Peking, February 7th. The arrival of Miss Brown at Shanghai is reported. The Rev. H. Corbett, after visiting Corea in a U. S. ship of war, was at Shanghai, but expected soon to return to his station at Chefoo—Miss Brown accompanying him. Mr. Dodd reports six persons admitted to the church at San-poh, six to the Yu-yiao church, and one to the church in Ningpo. Mr. Mills gives interesting accounts of two converts among the ten received within a year at Tungchow, which will be published hereafter. Mr. Corbett refers to six converts who were received into the church at Chefoo in January. Dr. Martin mentions the peaceful deaths of two aged church members at Peking.

**SIAM.**—Letters have been received from Petchaburi, February 21st; and from Raheng, February 2d. At the latter place, a frontier town of Siam, Mr. McGilvary and his family had arrived, on their journey to the Laos country—all well.

**INDIA.**—The Rev. Charles W. Forman and his family, of the Lodiana Mission, arrived at Boston on the 25th of April, after a good voyage from Calcutta. Mr. Forman's health is somewhat better, but is not yet restored. It is hoped that he may be able to return to his work in India. Our letters bear date at Futtehgurh, March 21st; Mynpurie, March 26th; Dehra, April 4th; Lodiana, March 22d;—from which extracts may be taken for publication next month.

**SOUTH AMERICA.**—Mrs. Wallace, wife of the Rev. T. F. Wallace, of the mission in New Granada, and their children, arrived here on the 1st of May, partly for reasons of health, and on a visit to her friends. Mr. Wallace remains at his post. Letters have come to hand from Rio de Janeiro, March 26th, and Sao Paulo, April 1st—the former reporting the reception into the church in January of two young men and a married woman.

**AFRICA.**—It is with deep regret that we have to record the death of the Rev. James L. Mackey, at his home in New London, Penn., April 30th. He was the founder of the Corisco Mission, and an invaluable labourer for many years. He was on a visit for his health, but instead of returning to his work in Africa, he has entered into his rest. We hope that a suitable biographical sketch of this devoted and able missionary will be furnished for our columns. Our letters are dated at Monrovia, April 13th, but do not furnish information of special interest.

**CALIFORNIA AND INDIAN TRIBES.**—We have letters to acknowledge from San Francisco, March 29th; Creek Mission, April 9th; Omaha, May 2d; Chippewa, April 2d.

**THE ANNUAL MEETING** of the Board was held on the 6th of May, when the usual business was transacted. Earnest attention was given to the financial condition of the Board, and an Appeal on this subject was directed to be laid before the General Assembly and the churches. This Appeal will probably appear in our next number. Apart from the large debt, the prospects of the missionary cause are full of promise. It is particularly encouraging that several brethren are under appointment as new missionaries, and that in so many of the missions hopeful conversions are reported. If the minds of the people of God are but really turned to this cause, we are sure that both prayers and offerings will be made in its behalf, in a still greater degree.

## DONATIONS

TO THE

## BOARD OF FOREIGN MISSIONS

IN APRIL, 1867.

**SYNOD OF ALBANY.**—*Pby of Londonderry.* First ch, Newburyport 76.93; Windham ch 60. *Pby of Troy.* Second ch, Troy 231.40; Cambridge ch 123.43, Sab sch 14.43; Waterford ch 162.21, mo con 120.44, Sab sch for Slam 17.35. *Pby of Albany.* Kingsboro ch 33.64. *Pby of Mohawk.* First ch, Smithville 10, 849 83

**SYNOD OF BUFFALO.**—*Pby of Genesee River.* Central ch, Genesee 36.38; Warsaw ch 42.50, Sab sch 36.50; Groveland ch 20, Sab sch 6; Bath Sab sch 26. *Pby of Rochester City.* Port Byron ch mo con 7.31, 173 69

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Goshen ch 32.30; Florida ch 8, Sab sch 2.60; Mt Hope ch mo con 12.25. *Pby of North River.* Matteawan ch 102; Calvary ch, Newburgh mo con 17.83. *Pby of Connecticut.* South Salem ch 145, mo con 57, Sab sch 15, one dollar a week 52; Bedford ch mo con 109.10; Port Chester ch 5; Rye ch mo con 12.05; 1st ch, Bridgeport 150; North Salem Sab sch 6. *Pby of Long Island.* Sag Harbor ch 38; Bridge Hampton ch 45. *Pby of New York.* University Place ch mo con 32.15; 1st ch, N. Y. mo con 223.61; Brick ch mo con 84.84; 15th street ch mo con 20.53; Chelsea ch mo con 42; 42d street ch mo con 30.82; Alexander ch mo con 4.54; Westminister ch 10; 1st ch, Jersey City mo con 53; Nyack ch 14; North Haverstraw Sab sch 7; Throgs Neck ch 32; 4th ch, N. Y. 150; Yorkville ch 22; Waldberg ch 27.50, Sab sch 22.50. *Pby of New York 2d.* Westminister ch, Yonkers mo con 30.41; Washington Heights ch mo con 20; Peekskill ch mo con 22.17; Mt Washington ch for Seminole mis'n 100; Sing Sing ch mo con 50. *Pby of Nassau.* First ch, Brooklyn mo con 63.14, Sab sch for Corisco 150; Astoria ch mo con 27.30, Jno. W. Scott 65; Geneva ch, Brooklyn mo con 23.50; S. 3d street ch, W'msburch mo con 40.69; German ch, W'msburch 6, Sab sch 4; Lawrence street ch, Brooklyn 15, Sab sch 20, Aged Widow's two mites 1.50; Throope ave mis'n Sab sch, Brooklyn, for Shanghai sch 87.29, 2,312 17

**SYNOD OF NEW JERSEY.**—*Pby of Elizabethtown.* Perth Amboy ch 18; 1st ch, Metuchin mo con 12.35; Westfield ch 40; 1st ch, Woodbridge 35. *Pby of Passaic.* Wickliffe ch mo con 13.62; 3d ch, Newark mo con 25.91; Mt Freedom ch 30; 1st ch, Morristown 1,800, mo con 73.46, Sab sch 25 to sup child in China 75; Central ch, Orange mo con 73.85; Mt Olive ch 10. *Pby of New Brunswick.* First ch, New Brunswick 25.61; Witherspoon street ch, Princeton, a member for Rio chapel 16, Sab sch for Corisco 16; 1st ch, Princeton 276; Dutch Neck ch mo con 43.83, M. A. Duncan 17, A. A. Duncan 6, J. B. Perrine 5, Alice E. and Sarah H. Grover 3.17; 1st ch, Cranberry, little Mary Stella Dey's savings 2; Lawrenceville ch, a friend 100. *Pby of West Jersey.* First ch, Bridgeton 50; Mays Landing ch 7;

Tuckahoe ch 2, Sab sch 3, Rev. R. P. Dunn 15; Deerfield ch 50; Williamstown ch 24; Absecon ch 15; Cedarville ch 17.29; Cold Spring ch 20, Sab sch 24. *Pby of Newton.* Oxford 2d ch 50; Stewartville Sab sch 24; Harmony ch 62; 1st ch, Hackettstown 46; Knowlton ch 13; Pleasant Grove ch 25; Stillwater ch 28. *Pby of Raritan.* Clinton ch 41.50; German Valley ch 30; Amwell 1st ch 22.50. *Pby of Susquehanna.* Orwell ch 10; Wyalusing ch 12.50; Barclay ch 6.25. *Pby of Luzerne.* Newton ch 37.55, Sab sch 6.12; 2d ch, Pottsville for Hang Chow 40; 1st ch, Scranton 450, Sab sch 75; Wilkesbarre ch 200; Port Carbon ch 25; Kingston ch 70.88, Sab sch 25; Tunkhannock ch 6. *Pby of Burlington.* Burlington ch 46.32; 1st ch, Camden Sab sch 25. *Pby of Monmouth.* Manchester ch 6; 1st ch, Millstone 15; Village ch, Freehold 95, Sab sch 100; Toms River Sab sch 12.41, 4,575 12

**SYNOD OF PHILADELPHIA.**—*Pby of Philadelphia.* Chester ch 30, Sab sch 30; 10th ch mo coll 58; Woodland ch 50. *Pby of Philadelphia Central.* Great Valley ch 30; Phoenixville ch 2; North ch 62.75; Spring Garden ch mo coll 19.90; 2d ch half mo coll 14.59; West Arch street ch, Miss Snyder 5; Central ch 614.14; Kensington ch 203.44; Princeton ch 134.50, Sab sch 62.57. *Pby of Philadelphia 2d.* Bridesburg Sab sch 20; Abington ch mo coll 17.70; Conshohocken ch 9; Holmesburg ch 23.32; 2d ch, Norristown 11; Providence ch 9.50; Huntingdon Valley ch 10.38; 1st ch, Germantown 539.18, Sab sch 18.40, Inf't class 10; 1st ch, Easton 130. *Pby of Donegal.* Columbia ch 200; Slate Ridge ch 30. *Pby of New Castle.* Green Hill ch 17, Sab sch 10; Upper Octorara ch 46.25; Rock and Zion chs 40; Faggs Manor ch 79.54. *Pby of Huntingdon.* Pby coll 27.30; Alexander ch 75.70; Fruit Hill ch 17.87; Shavers Creek ch 8.64; Warriors Mark Sab sch 24; Milroy ch 77.60; Williamsburg ch 57, Mrs. Wilson's Sab sch class 3. *Pby of Northumberland.* Bloomsburg ch mo con 175; Muncy ch 11; Derry ch Fem Miss'y Soc'y to con Mrs. Nancy Harrison L. M. 40; Hartleton ch 7.50; Rev. John Thomas 5, 3,067 97

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* Second ch, Baltimore 131.40; Westminister ch, Baltimore 28, little Grace Lee (blind) 5; Charlie, gold dollar 1.37; 1st ch, Baltimore, Miss M. 10; Broadway ch Sab sch, Baltimore 25. *Pby of Carlisle.* Chambersburg ch 170.75, Sab sch 142.05; Piney Creek ch 12.88; McConnellsburg ch 42; Green Hill ch 19; Wells Valley ch 14; Millerstown ch 25.25; Buffalo ch 24; Greencastle ch 53.44, mo coll 15.56, Sab sch 33 752 70

**SYNOD OF PITTSBURGH.**—*Pby of Redstone.* First ch, McKeesport Sab sch for Slam 3.50, Savings Alex. C. Miller 1.50; Brownsville ch 20. *Pby of Ohio.* Mt Washington ch 2.44; West Elizabeth ch 21; Central ch, Pittsburgh mo con 96.26; 2d ch, Pittsburgh, Rob't Martin 5; 4th ch, Pittsburgh Sab sch 33.64; Racoon ch 70, Sab sch 30; Bethel ch Fem Miss'y Soc'y 108; Valley ch 29.03, Sab sch 3.55; Mansfield ch 25; Chartiers ch 74.50. *Pby of Blairsville.* Unity ch 73. *Pby of Clarion.* Richardsville ch 2.50; Beechwood ch 30. *Pby of Saltsburgh.* Bethesda ch 8.90; Plumville ch 8; Smicksburg ch 6; Leech-

- burg ch 48.78; Boiling Spring ch 15.80; Rayne ch 5; Harmony ch 11.50; Saltsburg ch 7, 734 40
- SYNOD OF ALLEGHANY.**—*Pby of Alleghany.* Tarentum ch 18.68; Pleasant Valley ch, a friend 5; Slate Lick ch 29.04; Natrona ch 3; Amity ch 12. *Pby of Alleghany City.* Beaver ch 20.85; Fairmount ch 21; Concord ch 6. *Pby of Beaver.* Sharon ch 16; Beaver Falls ch 28.35 to con Mrs. Ann Eliza Winans and Mrs. Eleanor H. Wells L. M., Sab sch 90 to con Jas. H. Stokes and Misses Elizabeth Tucker and Emma Critchlow L. M. Neshannock ch 29. *Pby of Erie.* Park ch, Erie 146.41, Sab sch for Shanghai sch 25; Mt Pleasant ch 5, 515 28
- SYNOD OF WHEELING.**—*Pby of Washington.* First ch, Washington, Mrs. Mary Woods 10; 1st ch, Wheeling Sab sch for Corisco 75; Clayville Sab sch 5.45; Waynesburg ch 10; West Alexander ch 10; Mill Creek ch 18.65; Hookstown ch 25, Sab sch 10.05; Cross Roads ch 34.20. *Pby of Steubenville.* Second ch, Steubenville 137.57, Sab sch for Allahabad sch 31.85; Island Creek ch 52; Harlem ch 18. *Pby of New Lisbon.* Salem ch 48.50, Sab sch 10; Bethel ch 24.43. *Pby of St. Clairsville.* Kirkwood ch 23.83; Concord ch 19; Bethel ch 6.50; Martinsville ch 25; Belair Sab sch 19.50; Powhattan ch 10, 629 53
- SYNOD OF OHIO.**—*Pby of Marion.* Milford Centre ch 9.30; Kingston ch 3; Wyandott ch 10; Pisgah ch 8. *Pby of Zanesville.* Senecaville ch 23; Newark ch 20; Benlah ch 5; Coshocton Sab sch 9; Norwich ch 6; Duncans Falls ch 13.75; 2d ch, Zanesville 29. *Pby of Wooster.* Apple Creek ch 16.25, Sab sch 19; Wooster ch 40.54, Sab sch 42.55; Unity ch 85, Sab sch 33; Jackson ch 8.23; Mt Hope ch 8; Congress ch 12.30; Wayne ch 22; Canal Fulton ch 4, 426 92
- SYNOD OF SANDUSKY.**—*Pby of Findlay.* Lima Sab sch 5.70; Shanesville ch 6.19; Delphos ch 5; Harrison ch 3; Blanchard ch 7; Pleasantville ch 5.50, 32 39
- SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* West Union ch 4.15. *Pby of Miami.* Second ch, Springfield 112.24, Sab sch 77.71; Carrollton ch 6.50; 1st ch, Springfield 100. *Pby of Oxford.* First ch, Oxford Sab sch for Lahore 6.18. *Pby of Sidney.* West Liberty ch 13.89. *Pby of Cincinnati.* First ch, Walnut Hills 37.33, mo con 18.55, Sab sch 15.35; 7th ch, Cincinnati 81.30, mo con 12.25; Monroe ch 6, 491 45
- SYNOD OF INDIANA.**—*Pby of Vincennes.* First ch, Evansville Sab sch 35; Washington Sab sch 6.90. *Pby of White Water.* Liberty ch 15; 1st ch, Richland 30, 86 80
- SYNOD OF NORTHERN INDIANA.**—*Pby of Fort Wayne.* Pleasant Ridge ch 9; Elkhannon ch 6.90. *Pby of Crawfordsville.* Thorntown ch 7; Bethany ch 22; 1st ch, Rockville 10; Waveland ch 29, 83 90
- SYNOD OF ILLINOIS.**—*Pby of Palestine.* Kansas ch 10.60. *Pby of Sangamon.* Providence ch 40; Petersburg ch 250, of wh 15 to con R. D. Frackleton L. M. *Pby of Peoria.* First ch, Peoria Sab sch 50; 2d ch, Peoria 6.50, Rev. W. B. Farls and wife 5. *Pby of Bloomington.* Waynesville Sab sch 2.48. *Pby of Saline.* Odin ch 11.06; Flora ch 8, 883 64
- SYNOD OF CHICAGO.**—*Pby of Schuyler.* First ch, Carthage 5 00
- SYNOD OF WISCONSIN.**—*Pby of Winnebago.* Oxford ch 7.75; Horicon ch 9; 1st ch, Plover 5, 21 75
- SYNOD OF ST. PAUL.**—*Pby of St. Paul.* Vermil- lion ch 2, Sab sch 1; Farmington ch 1, Sab sch 1. *Pby of Chippewa.* Black River Falls ch 3; Chippewa Falls Sab sch 1. *Pby of Southern Minnesota.* Fremont ch 4, 13 00
- SYNOD OF IOWA.**—*Pby of Cedar.* First ch, Iowa City 25. *Pby of Vinton.* Newton Sab sch 6. *Pby of Dubuque.* First ch, Dubuque Sab sch 15; Prairie ch 2; Franklin Sab sch 6.55; McGregor Ger ch 8, 62 55
- SYNOD OF SOUTHERN IOWA.**—*Pby of Iowa.* Mt Pleasant ch 119, Sab sch to con G. C. Van Allen and J. H. Whiting L. M. 60. *Pby of Des Moines.* Charitan ch 6.38. *Pby of Fairfield.* First ch, Bentonsport 9; Washington ch 8.50; Lafayette ch 3; Liberty ch 4, 209 88
- SYNOD OF MISSOURI.**—*Pby of St. Louis.* Second ch, St. Louis for Ningpo 300. *Pby of Palmyra.* Clarence ch 2, 202 00
- SYNOD OF KENTUCKY.**—*Pby of Louisville.* Chestnut street ch, Louisville 233 for Rev. A. Henry's Sanatorium 240. *Pby of Transylvania.* Columbia ch 52. *Pby of West Lexington.* Second ch, Lexington, Lucy W. Scott 90, C. Saydam Scott 5, Mathew T. Scott 5; Hopewell ch 10. *Pby of Ebenezer.* Second ch, Covington Sab sch to sup Rev. C. W. Forman 41, 606 00
- SYNOD OF PACIFIC.**—*Pby of California.* Calvary ch and Sab sch, San Francisco 500. *Pby of Oregon.* Portland ch 40. *Pby of Benecia.* Vallejo ch 20, 500 00

Total received from churches \$16,785 92

**LEGACIES.**—Legacy of Jas. A. Trimble, dec'd, Hillsboro, O., less exp 249.50; Bequest of Luther Gallaher, dec'd, Franklin, O. 500; Legacy of Margaret Hawkins, dec'd, Walkkill, N. Y. 1,200; Patterson estate 96.88; Est of Rob't Leason, dec'd, Scrubgrass, Pa. 50; Bequest of a Soldier, Patterson ch, Findlay Pby 6.50; Interest on Bequest of John Gallagher, dec'd, Cincinnati Pby 30, 2,132 88

**MISCELLANEOUS.**—A. B. for Japan 2,750, Siam 2,750, India 284; The Children's Gift 50 cts; G. Oak, Pa.; A. B. M. 10; Mary Lora M. for Siam 2; Ridge Dist Sab sch, Middletown, L. I. 4.32; Col. G. Loomis 5; Cash found 95 cts; Mrs. Sarah A. Brown to con Rev. J. R. Mann, D. D., L. D. 100; Two Sisters 10; Mrs. McDonald and family, Charleston, Ills. 5; For Exchange 3,000; For China 500; For India 500; North Cong'l ch, Enfield, Conn. 58.54; Willie M. Hervey's mission box 88 cts; Burkesville, Ky. 1; Miss'y Fund 6.06; S. F. C. 5; J. K. W. 10; H. S. B. 5; L. F. Reddick, Summit, Iowa 5; Rel Con'n Soc'y, Princeton Theol Sem'y 95.50; Rob't Benner, Esq. 50; A. M. C. 20; Occident 20; Miss Sarah E. Oliver, Oxford, O. 65; Bequest of Allie Cortelyou, dec'd 1.60; A Lady 2; Mechanicsville Sab sch, N. Y. 1.15; A Thankoffering, S. N. 2; M. M. W. 2; Wm. Shear, Augusta, Ga. 20; Gold Bracelet 30; Rev. S. H. McDonald, Belleville, Pa. 6; Rev. D. J. Atwater 10; R. A. Drake, Damascus, Pa. 2; Children, Somerville, N. J. 50 cts; Three Coupons 102; Mrs. Ellen J. Wells, Wyalusing, Pa. 500; Henry Brewster, Shirlersburg, Pa. 5; C. Gilbert Fawcett, Newburg, N. Y. 4; Jimmie Gordon, Fannettsburg, Pa., part contents miss'y box 50 cts; Mrs. C. D. Roberts, Princeton, N. J. 1; Roland McCurley, Milton, Pa. 5; Dr. N. L. Hatfield, Phila. 5, 10,964 50

Total receipts in April, 1867, \$29,883 30

**Donations received from friends**  
in India, 8,200  
Japan, Geo. S. Fisher, Esq., 50  
Brazil church collection in Rio 100  
Ningpo, Olyphant & Co. 100, R. R.  
Tyers 50, W. T. Tyers 25 175  
\$8,525

One box received from Ladies' Miss'y Soc'y, 10th ch, Phila., for Rev. W. A. P. Martin, Peking, China, value 200.

WM. RANKIN, Jr., Treasurer.

# Human and Divine Agency in the Work of Missions.

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## A SERMON

PREACHED IN THE SCOTCH PRESBYTERIAN CHURCH, NEW YORK, MAY 5, 1867, FOR THE  
BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

BY THE REV. JOHN L. NEVIUS,

OF THE NINGPO MISSION.

EXODUS xiv. 15: "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

THESE words were addressed by Jehovah to Moses, and through him to the Israelites, at a time of extreme anxiety and peril. Just escaped from the land of Egypt, they found themselves surrounded by unanticipated dangers, more dreaded than the bondage from which they had been released. Before them was the Red Sea; and on either side impassable mountains; while the advancing hosts of the Egyptians were closing in upon their rear. In their alarm, they forgot the guiding pillar, the symbol of the presence and protection of their God, which still pointed onward, onward to the sea. Distrustful of God's providence, and overwhelmed with fear, they gave themselves up to murmurings and repinings; and looked back with longing eyes towards Egypt. It would seem from the narrative, that even Moses himself, though persuaded that God would interpose by his almighty power for their salvation, shared somewhat in the general perturbation, and was crying to God for blessings already promised, instead of leading on and encouraging the people in the performance of their duty. Under these circumstances, "the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward." As if to say, "this is the time for action,

not for affrighted outcry. It is only in the performance of duty, that the promised blessing of God can be secured."

It is sad to notice, even at this early period of the Church's history, the disposition to doubt and to disobey. But in these respects, as well as in others, the Jewish church was a truthful type of the Church in all ages. We have the same evil heart of unbelief, and it is well for us to inquire whether we may not be repeating their history? It is expressly declared of the events recorded in this history, that "all these things happened unto them for ensamples, and they are written for our admonition upon whom the ends of the world are come."

The great truth taught in my text is, *the importance of human agency co-operating with the divine in carrying out God's purposes*. God works in and by his people; and calls upon them to work with him. This duty is presented both in the form of a *reproof* and of a *command*.

I. Let us inquire in the first place as to the occasion or reason for this *reproof*; and also to what extent it is applicable to us, in view of the relations in which God has placed us, and the duties he has laid upon us.

1. The principal reason why God's displeasure was manifested towards the Israelites, seems to have been *their failure to understand the true relation which they sustained to him, and to perform the function which belonged to them in executing his plans*. He had delivered them from bondage; wrought signs and wonders among them; and entered into a covenant with them, promising to give them the land of Canaan for a possession, and requiring of them simple faith and obedience. Their error was, that, as God had done so much for them, they looked to him to do everything, and when they met difficulties, they hesitated and complained; seeking further direction and protection when none were needed, and pausing in the discharge of their duty to question the wisdom and faithfulness of God.

Now, the Angel of God's presence, who was with "the Church in the wilderness," leading Israel like a flock, has ever been leading his people through different eras in the world's history;

and he is leading us still. It is for us to inquire, What is now our position? What are our relations to God, to his Church, and to the world? and what the duties he has devolved upon us?

The Messiah promised to the Jews has long since appeared; and we, who were sinners of the Gentiles, are permitted to rejoice in his great salvation. We are blessed with a higher and clearer revelation, and more exceeding great and precious promises. We are called to engage in more glorious enterprises, and have laid upon us more solemn responsibilities. The great duty assigned to us is that of diffusing the knowledge of Christ's gospel through the whole world; a duty made obligatory upon us by the most specific commands, and remarkable providences. It was revealed, even in the Old Testament, that the Messiah should be for "a light unto the Gentiles," and "for salvation to the ends of the earth." The angels who heralded his coming, proclaimed on the hills of Judea, "Good tidings of great joy *which shall be for all people.*" But it was not yet clearly revealed how the joyful tidings should be made known to those for whom they were intended, and to whom, as a divinely conferred right, they belong. This question was settled by a special command of our Saviour, reserved to be the last, and uttered under the most solemn and impressive circumstances; when, leaving the scenes of his humiliation, and his finished work, he ascended up into heaven in the presence of his disciples. Those solemn words, recorded by the pen of inspiration, have been sounding in the ears of the Church ever since; and they come to us to-night with unimpaired authority. "All power is given unto me in heaven and in earth." "Go ye into all the world and preach the gospel to every creature." "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." "And, lo, I am with you always, even unto the end of the world." Wonderful words! How unmistakable in their meaning—how authoritative in their tone—what stupendous results do they contemplate—what mighty responsibilities do they impose! They will never cease to be binding upon the



Church, and upon every Christian, until none shall have need to say to his brother, know the Lord, for all shall know him from the least unto the greatest.

But the *events of God's providence* conspire with the commands of his word to make our duty, if possible, still clearer. God is working wonders before our eyes, no less striking, and on a much larger scale, than in the times of the Israelites; and he is doing it in such a manner as to facilitate the performance of the work which he has given us to do. The ends of the earth are being brought together, and its scattered populations reunited into one brotherhood of nations. Old forms of civilization are passing away; and society is being re-established on a new basis. Wide and effectual doors are everywhere opened for the Church to enter. There is now no need to specify where doors are opened; the whole world lies before us white to the harvest. The Macedonian cry has found a thousand tongues, and comes to us from every nation under the whole heaven.

I would direct your attention for a moment to one of these nations in particular, the Chinese Empire; not only on account of my special interest in it as the place where I have labored as your missionary, and where I hope to spend my life; but on account of its intrinsic importance as a field for missionary enterprise, and its special claims upon us, growing out of our near relations to it. This empire presents to us a civilization more than twenty centuries old; and a population amounting to nearly one-third of the whole human family, all idolators. Foreign wars have partly dispelled the long cherished illusion that she sits queen of the nations, and is specially called to rule over and civilize them as inferior tributaries and vassals. These foreign wars, together with internal revolutions, have shaken her empire to its centre. Political and commercial intercourse, and the labors of Romish and Protestant missionaries, are introducing new ideas, and undermining the foundations upon which her government and social institutions have rested for thousands of years. She is starting from the slumber of ages, with her mighty millions, and her power of wealth and

intellect, to take her place in the family of nations, and join in the march of modern civilization. She is now in a condition to be reached, and influenced for good. All her provinces and territories are opened. By express treaty stipulations, Christianity is not only tolerated and protected, but almost recommended. This vast empire, and the adjacent nations of Corea and Japan, have become near neighbors to us; and in the future, our destinies are to be closely linked together. God has given them to us to lead in the paths of a Christian civilization. He has given us great facilities for communication with them; a commanding influence over them; and has poured into our lap abundant wealth for carrying on the work which he has given us to do.

With these significant providences, added to the most solemn and specific commands of our Saviour, what a fearful responsibility is laid upon us! We may truly say, without exaggeration, that there never has been such an opportunity to work with and for God and his Church. We seem to be approaching one of the great epochs, perhaps the last, in the world's history. Do we realize our position? Are we performing our duties? Are we not rather like them that sleep? Do we not deserve severer rebukes and judgments than those which were uttered against the Israelites? It is time for us to go forward; to come up to the help of the Lord against the mighty. Woe be to us, if, at such a juncture, and under such circumstances, we preach not the gospel of Christ to the heathen.

2. Another occasion for the reproof of the text was a *want of faith* on the part of the Israelites, and *their petulant fault-finding spirit*. The means employed seemed to them inappropriate, and inadequate to accomplish the end proposed. How should they, unarmed and unused to war, successfully oppose the hosts of the Egyptians? In what possible manner should they extricate themselves from the position into which they had been led? Of what use to them, in contending with real enemies of flesh and blood, were the pillar of cloud and the pillar of fire? To their view, it seemed that there must have been some mistake; that this was not the way to salvation,

but to destruction. They murmured against Moses, and they murmured against God.

Is there not too much of this spirit in the Church at the present day? We hear Christians complaining that so little is accomplished. Some suggest the employment of other means than the simple preaching of the gospel. Some would sit still and wait for God to perform other wonders; or for Christianity to find its way to heathen lands through the channels of commercial intercourse, without any special effort on the part of the Church. Others find fault with missionaries, that they are not sufficiently laborious and self-sacrificing; while wonder is expressed by some that God does not, in answer to the prayers of the Church, vouchsafe a greater blessing.

Christian friends, there certainly can be no mistake in the plan which God has adopted, which is, I believe, the one followed by the Church. The failure to reach those results which we so much desire, and which God is willing to grant, may be more justly accounted for in a different way. The children of Israel found safety and success only in obedience to the will and commands of God. After crossing the Red Sea, they failed to enter the promised land, and turned back to the forty years wandering in the wilderness; and why? Because they would not go forward—because of their unbelief and disobedience. It was a failure or delay for which they, and they only, were responsible. Afterwards, the promised land was slowly and imperfectly conquered, for the same reason. And now, eighteen hundred years after the command of Christ to evangelize the nations, darkness still covers the earth, and gross darkness the people. The work moves on slowly; and the conquest of the world for Christ, and the promised millennium of glory, are still in the future. And it is a solemn question for us to answer—why? Has God forgotten to be gracious? Has he not promised to “give the heathen to his Son for his inheritance?” Is he not now assuring us by his providence that he is willing and waiting to lead on his Church to the possession of the world. I believe the Church is responsible for this seeming delay. We have not that faith which we should have, nor the

corresponding works and self-sacrificing devotion. While we are doubting, and complaining, the voice of God comes to us: "Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

3. Still another reason for the reproof of the text was the *inconsistency of the professions*, and the *insincerity of the prayers* of God's people. They cried unto God, but their prayers were not acceptable, simply because they were but the outward disguises of homage and worship, while their hearts were full of infidelity, worldliness, and disobedience.

In these days the duty of sending the gospel to the heathen is, theoretically at least, acknowledged. The highest judicatory of our Church, and also Synods and Presbyteries, have declared clearly and repeatedly that the work of Missions is one of supreme importance and solemn obligation; a duty resting upon every member of the Church individually. Christians generally acknowledge, at least by words, that they are "debtors both to the Greeks and to the Barbarians, both to the wise and to the unwise." Prayers are constantly offered, that God would send abroad his light and his truth; abolish idolatry and superstition; and fill the whole world with his glory. But, when we compare all these declarations, resolutions, professions, and prayers with what has really been done, are we not astonished at the remarkable want of correspondence. Or, to be more plain and specific. Within the memory of many now living, most of the nations of the heathen world denied to us the privilege of preaching to them the gospel; and the Church sent up to the throne of grace the oft repeated prayer that God would open the vast empires of the East to the introduction of his truth. Those prayers have been fully, literally, wonderfully answered. God made use of the military power of England, France, Russia, and the United States to accomplish this end; and scarcely anything is left to be desired in this regard. And now it is for us to show whether we were sincere

or not in offering those prayers. Did we really wish to enter those lands? Did we, or do we, earnestly desire to see the name of Jesus glorified, and these perishing millions made acquainted with his truth? I have heard Christians continuing to use the same stereotyped prayer, from mere force of habit; not thinking that, so far as this petition is concerned, the work of God is all done, and our work remains undone. I would by no means speak lightly of the prayers of God's people. The work of Missions is emphatically a work of prayer. But when many prayers are offered, as it almost seems, as a substitute for active service, they are not only useless, but a solemn mockery, offensive to God; and may well provoke the reproof of the text: "Wherefore criest thou unto me? Speak to the children of Israel, that they go forward." God forbid, that by our apathy and inactivity we should voluntarily and unmistakably convict ourselves of insincerity and hypocrisy.

4. But it may be said by some, that the Church is doing her duty; and that the statements or intimations to which I have given expression are *extreme and unwarranted*. Far be it from me to indulge in the language or spirit of detraction or misrepresentation. But, called upon in the providence of God to address you on this occasion, on a subject which so nearly concerns the interests of the Redeemer's kingdom, and our own prosperity as a Church and as individuals, it is but proper that I speak plainly and unequivocally.

The question is one of fact. How far is the Church fulfilling her duty in giving her earnest sympathies, and prayers, and labors, and means, for sending the gospel to the heathen? I know that there are individuals in many of our churches who are doing, in comparison with others, nobly; it would almost seem, beyond their power; but what is the record of the Church at large? Here, I cannot indulge, on the whole, in congratulations, because I see no ground for them; except it be that our Church is doing a very little more than the little she has been doing for the past thirty years. Statistics show that her members give on an average considerably less than one dollar each to the cause of Foreign Missions annually. Or, to discriminate,

a few give generously; the most give very little; and very many give nothing at all. The proportion of each church-member is so near to nothing, that it is not worthy of being named, except as an evidence of our apathy and neglect. It is not the hundredth part of what the members of our Church spend for needless luxuries, and the frivolities of fashion. It is about the one-fortieth part of what many a poor laboring man, who can hardly furnish his family with the necessities of life, spends for *tobacco*. What a contrast is presented whenever we compare what the Church gives for Christ's cause, with what men give for other and worldly objects, when they are really interested and in earnest! All our contributions to different religious and benevolent objects combined, are far less a proportion of our incomes than was authoritatively required of the Jewish church, or than is now given by heathen nations for the support of idolatry. Our Foreign Board has been appealing to the churches for years for means to enable it to extend its operations into new and inviting fields; but it has been able to do but little more than to retain its footing in the old stations, and in doing this, we are closing the year with a debt of about thirty-five thousand dollars. These statements are important, not simply as showing how little money our Foreign Board has to disburse, but chiefly as the best indication we can have, of the degree of interest and sympathy which really exists in the hearts of Christians. The Church, with scriptural views of her duty, and a deep and lively sympathy with Christ in the travail of his soul over a lost world, might without difficulty increase her contributions tenfold. There are very few, even of the poorest, who could not afford to give at least one dollar per annum for the cause of Foreign Missions, without neglecting other objects of benevolence; while others could as easily give their tens and hundreds and thousands.

In this connection, other facts may be referred to as evidence of this general want of interest. With the whole heathen world before us, we have thirty times as many ministers laboring at home as abroad; and with the great want of laborers abroad, there are very many more ministers at home without

charges than the whole number representing us in the foreign field.

Again, the Monthly Concert, for want of interest in pastors, or people, or both, is in most places thinly attended; and in many instances, made up of the pastor, one or two elders, and a few devout women. The cases are not a few in which this meeting, which many churches have found so interesting, and so profitable, has been entirely discontinued. Many of our pastors, not to speak of the people, who find time and inclination to read the daily papers, hardly ever open our monthly missionary periodicals; and are unable to interest their congregations in the work of Missions, simply from want of interest and information themselves.

I find that in some churches the distinction is made between a Missionary sermon and a Gospel sermon; as if those sublime utterances of Isaiah, Paul, and the Saviour himself, which relate to Missions, were not a part of the gospel; and should not be made the themes of pulpit discourses, except on stated and special occasions, when those to whom these themes are distasteful would be at liberty to stay at home, or go elsewhere. How seldom is the doctrine presented and enforced as a necessary part of ordinary gospel preaching, that the Church of Christ is essentially a Missionary Church; that the New Testament is a Missionary Book; and that every disciple of Christ is under solemn vows and responsibilities to aid, as he has opportunity and ability, in this enterprise. Ministers of the gospel will sometimes discourse eloquently on the theme of "Paul at Athens preaching to Idolators;" and this is a favorite subject, as well it may be, for the Christian orator and painter; but how little is the heart of the Church stirred within her in contemplating the idolatry and spiritual destitution of the heathen nations of the present, which now contain thousands of cities filled with idols. Strange, that eighteen hundred years after the death of Christ, the greater part of the world's inhabitants should still be idolators; stranger still that that terrible fact can so slightly affect and disturb us.

We wonder that the Church was asleep half a century ago

on the subject of Missions; and we rejoice and thank God, as well we may, that we are now doing something; but I believe the wonder of those who come after us will be, that we are but half awake, and hardly beginning to do our work as we should.

## II. The *command* of the text now claims our attention.

1. Moses was required to speak to the children of Israel *that they go forward*. The duty imposed could not be performed by Moses, or the Priests and Levites, or the Elders of Israel. Then, as now, it rested upon the whole company of God's people individually. Sharers in a common salvation, all subject to the same commands, identified in one body, and moving together as a unit, obedience from all was necessary; and we know how often remissness on the part of an individual, or family, affected disastrously the movements of the whole body. As our different Boards are only the instruments or channels through which the Church acts, they can only send out men and disburse funds as individual members of the Church make a voluntary consecration of themselves and their wealth to the Lord. If churches and Christians are apathetic and inactive, the sources of our supplies are dried up, and our work ceases. A striking illustration of the manner in which we should all co-operate in laboring for Christ, is furnished us by the history of the last war; when from every town, and hamlet, and fireside; and from societies, and voluntary organizations, came pouring in the needed contributions; till our armies swelled to hundreds of thousands, and our supplies to hundreds of millions. Thus, and only thus, was our country saved. And are the claims of Christ and his kingdom less binding upon us than those of our country? While we give so freely to Cæsar the things that are Cæsar's, shall we give so scantily and grudgingly to God the things that are God's? Having learned what our resources for accomplishing great things are, and having been laid under a new debt of gratitude to God for his protecting mercy, should we not devote ourselves with the same zeal and energy, to waging war against the empire of Satan, and establishing that kingdom which is an everlasting kingdom?



2. While the people were required to go forward, the special charge to Moses was, *speak unto the children of Israel* that they go forward. Those who are the divinely appointed instructors and guides of the Church, are in a great measure responsible for her understanding and performing the duties which God requires of her. I believe that here is one of the sources, if not the principle source, of our difficulties. As we have no agents appointed in our Church to attend to the matter of presenting the claims of the Boards, and this duty has been left by the General Assembly in the hands of individual pastors, it should be attended to by them thoroughly, and conscientiously. In commending this subject to the attention of their people, they are not called upon to present any new plan, of human origin, and doubtful expediency; but simply to present the gospel as Christ taught it, and the Apostles preached it; giving to the work of Missions—the duty of personal consecration—and the doctrine of the stewardship of believers—the same prominence that the New Testament gives to these subjects. If there is a restiveness, and sensitiveness manifested on the part of some Christians when these duties are presented, there is all the more need that they be urged home with all their weight of divine authority.

Many of our churches are weak and dependent, and many Christians poor in this world's goods. These circumstances will excuse them from giving largely, but not from giving their due proportion, as God has prospered them. It is still their duty to do what they can; to move forward in unison and sympathy with the great body of God's people; to perform their function, however feeble; to acknowledge their duties by outward act; and to seek the approving smile and blessing of the Great Master, with, perhaps, that special benediction, "Verily I say unto you she has cast in more than they all." How many are there of the twelve hundred churches who contributed nothing at all the past year, who could not have given at least from ten to fifty dollars. An average from them of thirty dollars, would have left us free from the debt with which we are obliged to commence the next year.

3. Christian friends *we must go forward*. Our prosperity, if not our very existence as a Church, demands it. Our safety can only be secured by keeping pace with the onward march of God's providence, and walking with the light and protection of Jehovah's presence. Our position is like that of the Israelites. As the pillar of fire moved forward, not to advance with it, was to fall into the dark shadow which it threw behind it; to grope and stumble without a guide; to be swallowed up by the advancing hosts of God's enemies. There is danger, too, that the heathen nations, which are now being brought into such intimate relations with us, will, if we refuse to evangelize them, pour back upon us a tide of immorality and infidelity which we cannot resist. More than this, the wealth lavished upon self, which should be appropriated to supply the wants of others, will prove a curse rather than a blessing. The worldliness and selfishness now fostered and developed will produce their appropriate fruits, choking the growth of piety, and sapping the foundations of the Church. But our greatest danger is, that if we turn a deaf ear to the calls of God's word and of his providence; and to the cry of perishing millions for the bread of life, God will turn away his face from us, and treat us as we have treated him and his cause. What could we do for the advancement of the Church at home, and the spiritual welfare of our own people, with all our wealth and all our exertions, if God should withhold or take from us the influences of his Spirit? "With what measure ye mete, it shall be measured to you again." "There is that withholdeth more than is meet, and it tendeth to poverty." "Go ye into all the world and preach the gospel to every creature, and lo I am with you."

4. The practical question may arise, *in what direction shall we go forward?* The Great Commission answers clearly, "Go ye into all the world." The providence of God points to wide doors opened everywhere and says: "Enter in and possess the world." The paramount claims of our own country must not be forgotten or neglected. In the great field before us, there are no rival claims, no conflicting interests. The work is one.

We must evangelize our country, that we may through it evangelize the heathen: we must evangelize the heathen, lest we fail to save our own country. Are we able to do such a work? Is it not presumption in us to undertake an enterprise of such vast proportions? Of ourselves, we can do nothing. The work is God's, as well as ours. His is all the power; his shall be all the glory. He might perform it without the intervention of human agency. He chooses however to work through us, and calls upon us to do nothing but what we *may* do. The part which we have to perform, may be as simple as the marching of the Israelites towards the sea; but the power of God accompanying his own appointed means will render them effectual. Though our work were still more difficult, and our enemies still more numerous, by God's help we are able to enter in and possess the land. We are not required to go to war at our own charges, or to fight in our own strength. This is our confidence, and this our glory: "The Lord of hosts is with us, the God of Jacob is our refuge."

Christian friends, as we go forward in the discharge of duty, we have before us, as the ultimate result of our labors, and the great object of our faith and hope, the assured fact, that "the earth shall be filled with the knowledge of the glory of the Lord;" and that the Lord Jesus Christ "shall have dominion from sea to sea, and from the river to the ends of the earth." This blessed hope is fitted to fire the highest ambition, and stimulate to the most earnest effort. We may differ as to the precise order and manner, in which the predicted events of the future are to take place; but as to the certainty of them, and the part which the Church has to perform in bringing them about, there can be no question. "*This gospel of the kingdom shall be preached in all the world, for a witness to all nations, and then shall the end come.*" Let us then be up and doing; quitting ourselves like men, and putting forth efforts in some degree commensurate with the great work to which God has called us; and God will go forth with us by the power of his Spirit, and "make bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

JULY, 1867.

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## MISSIONS OF THE PRESBYTERIAN CHURCH.

### THE CHURCH'S DEBT.

Nor the debt which she owes to her Lord and Master; not the debt she owes to the heathen, through union with Christ and the power of his command; but the pecuniary liability of our Church to her Board of Foreign Missions for the unevangelized.

In the management of the trust committed to the Executive Committee by the Board, the funds placed at their disposal were wisely and carefully administered; but in spite of all care and caution, they were wholly inadequate to meet the demands of the missions and the expanding nature of the work; so that when the fiscal year closed on May 1, the debt of the Board was \$35,472.

This large debt, unprecedented in the history of the Board, has been occasioned by the financial condition of our country—as nearly all the missions have to be carried on and supported on what is called a gold basis. To do this, has taken of the past year's receipts \$50,000; and since 1862, no less a sum than \$240,000 of currency. This should be known by the churches, and on this knowledge they should act when making their contributions.

This debt is pressing on the Board, and if not speedily extinguished will give much trouble to the Treasurer, as the receipts in the summer months are generally small. When the General Assembly became acquainted with this fact, it passed among other resolutions the following:

“In view of the appeal now made by the Board of Foreign Missions to this Assembly, and of the demand made and the debt resting at present on it,

“1. *Resolved*, That the Church take efficient measures for liquidating this debt promptly.

“2. *Resolved*, That in order to do this, the Secretary of the Board be instructed to make a direct appeal by circular, through the pastors and Sessions, to all our people, for a voluntary contribution, to be given outside and independent of their ordinary contributions, which shall be at once a thank-offering to the Lord for his great goodness to us in pouring out his Spirit on

many portions of the Church, and also a contribution to the Board of Foreign Missions for paying this debt.

"3. *Resolved*, That to render this effort more prompt and efficient, Presbyteries be requested to hold, each at its approaching meeting, a brief conference in reference to the present condition and demands of our foreign missionary operations; and that it shall be the duty of the Commissioners of this body to bring this action of the Assembly before their respective Presbyteries, in connection with their reports as Commissioners."

The Board will need this year \$300,000 to pay this debt and meet the necessary expenditures of the work at home and abroad, on the same limited scale of the preceding years. The receipts of 1866-7 were from legacies and the churches \$200,110, and from the United States Government for Indians, Bible and Tract Societies, &c., \$35,557. This \$200,110 must reach this year nearly \$270,000, or the operations of the Board will be crippled. Here then each church can see the increase demanded of it. If on an average each congregation will add one-third to its contributions, the debt will be paid and the work pushed forward.

The General Assembly has called for a voluntary contribution to be given outside and independently of the regular church collections. We trust that in some form this recommendation of our chief judicatory will be heeded by all, and that the Board's embarrassments will be ordered and overruled by the Great Head of the Church to bring all his members into closer sympathy with this blessed cause, and to arouse all to feel and do more for the perishing heathen.

Upon pastors and sessions rests much responsibility. The liberality of the churches must increase with the enlarging demands of the work, but with these demands they must be conversant. This information must be given mainly by the ministry, who are to educate the people. The duty to send the gospel to the heathen is as distinctly recognized in the Word and declared by the same authority as the duty of preaching the gospel at home, and both are obligatory upon the Church: may our whole Church see this and arise in her might and do the work required of her.

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## MISSIONARIES TO BE SENT FORTH.

THE Annual Report, in speaking of the encouragements of the past year, says:

"Another ground for thanksgiving, is the number of young men who are under appointment as missionaries. The demands for additional labourers for our Eastern Missions have been growing and urgent. Though the number commissioned is not adequate to the wants of the different stations or to the openings of Providence, yet others are considering duty or expect

soon to apply for service in the mission fields. Whilst it is God's prerogative to send forth labourers into his vineyard, these able and qualified men are no doubt God's gift in answer to the prayers of his people, and to appeals from those engaged in the work abroad."

Eleven men are under appointment; eight more from a single Seminary have signified their intention of going forth next year; others from other Seminaries are seriously considering the subject of offering themselves to the Board. The fact, "that God is so signally touching the hearts of the young men in the Seminaries, and leading so unusual a number of them to devote themselves to the work and glory of the Saviour among the heathen," means something. It has a voice to the churches. It stands not isolated, but is connected with the duty of these churches to send them. He who says to one, Go, says to another, SEND. Now, to equip and send forth these and others will require no inconsiderable sum, and this, added to the current expenditures of the Board, will swell the amount considerably.

The Board is under obligation to send these men. They have been accepted, and on the banner of the Board, from the outset, have been inscribed the words, "it is the duty of the Church to send out and support every qualified missionary that may be accepted for the foreign field." It is the Church's interest to send them; yea, her purchased privilege and her glory. That some of Christ's redeemed ones know this is evident from the following note which comes without a name:

"Enclosed you will find \$41, which, by the grace of God I send, to help to send those young men whose desire is to preach Christ to those who sit in darkness. It is all I have to give. May God bless it."

Are there not many in our Zion who can imitate this example and show their interest in the advancement of the Redeemer's kingdom among the heathen by their prayers and contributions? Are there not many who will come forward at this peculiar juncture, supply the wants of these new missionaries and cheer them in their work? Are there not some who will say to the Committee, Do not hesitate a moment about sending all under appointment, we will sustain you by our gifts, and aim to bring up others to strengthen your hands in pushing forward the glorious work of preaching Christ to the perishing? Here is a work for all.

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### THE FOREIGN MISSIONARY.

WE call the attention of Pastors and Sabbath-school Superintendents to the Children's Foreign Missionary in its new form, and ask them to introduce it into their Sabbath-schools. For terms, etc., see last page of cover.



## COMMUNICATIONS FROM THE MISSIONS.

**Furrukhabad Mission, N. India.****Furrukhabad District.**

IN this district are many villages, which are visited by the missionary and the native Christians. The capital of this district is a city of the same name, containing with the adjoining town of Futtehgurh nearly 150,000 inhabitants. In both of these places are there interesting missions. There are two churches, containing 113 communicants, an orphan asylum, a Christian village, schools of various grades, and a large staff of native Christian assistants. Futtehgurh was occupied in 1838, and is about 700 miles north-west of Calcutta. The missionaries in charge of these two stations, are Rev. Messrs. Brodhead, Johnson and Kellogg.

The following interesting account of a tour among the villages of this district in January last is written by Rev. Samuel H. Kellogg:

*Chibra Mow.*—This is a large town on the Grand Trunk Road, about twenty miles in a straight line south of Furrukhabad. It is a place of considerable local business, the market-town of a densely populated region, in which, I was told, within but a few miles circuit from this centre, are 175 villages. Close by the town is a beautiful mango grove, of extent sufficient to shelter an army; in this we pitched our camp.

Next morning rose early, and taking with me Mohan Lal, one of the native preachers, went out some four or five miles into the surrounding country and visited four villages, in each of which we had congregations of from twenty to sixty persons. In every place, as is usually the case in the villages around here, the word was heard with attention and apparent gladness.

*Mohan Lal*, a converted Brahmin Pundit, is a man of remarkable power and influence, much looked up to and respected even yet, by all the natives through this district, in which he is everywhere well

known. As a preacher, he has unusual power, and is a truly eloquent man. He is possessed of great originality, is intimately acquainted, by his heathen education, with the Hindoo religion and philosophy; and, which is so rare a gift whether here or at home, has an indescribable unction and tenderness of manner, well befitting one beseeching sinners to be reconciled to God.

*His style of preaching.*—The following will illustrate his style of preaching. In one of these villages, after setting forth the sins of the people, and the salvation which is in Christ, he continued with peculiar solemnity: "Now hear one thing more. Jesus Christ is coming into this world again, and you people of Mahmudpore will see him. How will he come? He will not come in a railway carriage, nor riding on a horse or on an elephant; he will not come as the Governor General Sahib comes; but he will come riding on the clouds of heaven, and with him will be hundreds of thousands of the mighty angels, who are Jesus Christ's soldiers. When he comes he will raise all the dead, and tell the angels to gather all the dead and living before him, and then he will hold a great court. He will say, Bring here the men of Mahmudpore; and you will have to come. Then you will meet me and this Padre Sahib there, and you will remember and say, These are the men who preached to us in Mahmudpore one morning. Then Jesus will say, Mohan Lal, did you ever preach the gospel to these men? Then I will have to give witness against you; it will be a great sorrow, but I will have to give witness, and say, Yes, Lord, I went there with the Padre Sahib, and these men here heard us; and we told them all thy gospel and bade them repent and believe. But, Lord, they did not obey what we said. Then the Lord will turn to you, and you will tremble and be verily afraid; and he will ask you, O men of Mahmudpore! why

did you not obey when you heard? But you will have no answer, and then the Lord will say to the angels, Take these men and cast them into hell. And there you will go into the everlasting fire and weep and weep forever."

Preaching of such simplicity and directness never fails to arrest the attention in this country. Probably it would have the same effect at home. There are few ministers who might not, on this point, learn of Mohan Lal.

*A good report.*—At evening prayers, one of the native brethren reported having preached in a village of Brahmins, a mile or two off, who received them with great cordiality, and complained that they only heard these things once a year, and said they "we are ignorant, and these are new things; and the remembrance of them does not stay. We wish the Padre Sahib would send some one to come and live in Chibra Mow and teach us; then we will understand and obey."

*The Spirit suffered us not.*—Early this morning saddled our horses, to go before breakfast to Kassava, a large village, which was laid down on the map as some eight miles south-east of us. There is nothing like horseback riding for doing work in this part of India. No fences to hinder you—you can go whither you will, without regard to the roads, which are generally crooked and poor enough. First of all, being misdirected, we started off toward Sowrik, and were almost of a mind to change our plan and go there. But as we afterward perceived "the Spirit suffered us not." After a ten miles canter in the cool and bracing morning air, at last we found Kassava. A fine congregation of some two hundred shortly gathered; among whom, half hidden behind the doors of the house, or clustered on the roof over our heads, were some forty women. To this congregation, first the native brother with us and then Bro. W. and myself preached for some two hours. The people gave fixed attention, and even two or three Mohammedans in the crowd listened in a respectful silence

quite unusual with them. When I had finished, I asked them, had "any missionary ever preached to them before." "No." "Have you ever heard of these things before?" "Yes." "Who then has told you?" "That man"—pointing out a man unobserved before; "he talks to us much about Jesus." I was rejoiced to see in him a man who, a few months ago, had come to Bro. Johnson as an inquirer, but of whom we had lost sight for some time past. Here as it seemed was his home; here he lived and worked upon his land. His face shone with joy that we had come to his village; for two miles he ran along beside us as we returned, talking. "I have been much praying every night and morning," said he, "that the Lord would send some one to preach in my village, and now he has heard my prayers." Then we understood why the Lord had not allowed us to go to Sowrik. "I want very much," he said, "to see all my village become Christians. They listen, but the Maulavi" (whom we had noticed in the crowd and who had asked to buy a Testament) "argues against me, and I am ignorant and unable to answer him. But I pray that the Lord will show him the truth." He also wished us to baptize him, which we were inclined to do, but providential circumstances prevented. We truly hope, however, that he is taught of the Spirit, and hope to see more of him yet.

*The effect of a mere secular education.*—In the afternoon, we preached several times in the bazar in Chibra Mow. It was a market day, and we had large and attentive audiences. There is an English school in the place, a Government institution. The school-boys followed me some time about the street, importuning me to examine them in English. Wearied with their noise and impudence, I allowed them to read a little out of an English Testament which I had with me, when having questioned them I told them, that, knowing even what little they did, to maintain in the face of science the truth of their religion was supreme folly.

and sin. Quite a crowd gathered, and apparently discomfited, they retreated and troubled us no more.

It is a fact, and one which ought to make the ears of England's Christian statesmen tingle, that whenever and wherever you meet boys or men who have been educated in the Government schools, you find men who are, beyond all others, the most bitter opposers and despisers of Christ and Christians. This is the *fruit* of England's vaunted "neutrality in matters religious in India." It is not too much to say, that the Government educational system prevailing in India, with all its material benefits, is *spiritually* an unmitigated *curse* to the country. English statesmen would do well to remember that it is written, "He that is not with me, is against me."

*Sabbath desecration.*—Early this Sabbath morning was awakened by the tumult of a military camp, which the evening before had been pitched in our grove. They told us it was a part of the body-guard of, I think, the Governor General of these provinces. We were deeply pained that instead of resting the Sabbath day, they broke up camp and marched on. No wonder with the prevailing disregard of the Sabbath even in high quarters, my Mohammedan servant should have said to me, on one occasion, "*English* people do not keep the Sabbath; only *American* Christians observe that day." We rejoice to know that there are glorious exceptions, Englishmen whose devoted Christian life preaches among these people, as perhaps no missionary could; but alas! these are the exceptions, and the practical influence of the English Government in India, though better than formerly, is even to this day, *antichristian*.

*A Christian teacher demanded.*—This evening walking out a short distance back of our camp, we came upon a small idol shrine, belonging to some wealthy Brahmin who had lately built it. We entered the enclosure and began to talk with the attendant priest about the folly and wickedness of his idolatry. He

seemed to be a simple-minded man, and after hearing of the love of God in Christ, expressed a wish to go to Mynpurie and learn more of this way. Meantime the Brahmin Pundit who owned the shrine came up, but instead of being angry, as we anticipated, listened respectfully, and finally begged of us that we would send Mohan Lal to live in Chibra Mow and instruct the people daily in the religion of Christ. On returning we found another inquirer at our tents, who hearing that we were in Chibra Mow, had come in from some neighboring village to talk with us. The man, though very ignorant, appeared sincere; asked no favors except to be taught; appeared to be in comfortable circumstances. On every side comes up the plea from this town and the region round about, "Send us a Christian teacher." We hope ere many weeks to send our brother Mohan Lal to live among them.

*Inquirers after truth.*—Breaking up camp, we proceeded six miles East to Sikunderpore; preached in eleven villages on the way.

To ensure a thorough visitation of the country, by the aid of a map we distributed all the villages in reach of our line of march among the different brethren of our party, who go, usually, after the ancient model, two and two, to the villages thus assigned them. It was market-day in Sikunderpore, so that in the afternoon we all went out into the market, and preached till evening. I had but entered the market ground when I met Mohan Lal, bringing another inquirer. He had read the New Testament; said he had been seeking Christ many years; but seemed to see him only dimly. Still he confessed him without fear before the crowd, who had at once gathered, and as I told him of the love of God in Christ to poor sinners, the tears rolled down his cheeks. As he left us, he begged us to come and see him in his village, but we could not find the place. After I had preached, I was accosted by two native gentlemen, who had

been waiting for me just outside the crowd. The one was a Hindoo the other a Mahomedan Maulavi from Lucknow, who was visiting his friend in this place. The Maulavi desired to purchase a New Testament, for which we referred him to the colporteur with us. He then begged permission to visit us at our tent, which we gladly granted, and accordingly in the evening he came. He said that he wished from us to learn what was the doctrine of Christ which we taught, and the grounds on which Christians rejected the Koran. He seemed entirely free from the bigotry and prejudice common to Mahomedans; said he greatly regretted that commonly Mahomedans were so bigoted that they would not examine the evidences of their own religion, much less of any other. For himself he sincerely desired to know the truth, whatever it might be, and especially as the Koran declared the gospel to be from God, to read it for himself and know what it really taught. At his request, we then in detail set forth to him the fundamental truths of the gospel respecting the person and work of Jesus, with the grounds on which we denied the inspiration of the Koran. He showed no inclination to dispute or object, but listened with the utmost consideration and attention throughout. When, after more than two hours, he rose to go, learning that we intended to leave on the morrow, he begged that we would favor him by remaining if possible another day that he might have further conversation with us. Accordingly we deferred our departure, and the next evening he came again, when a second conversation ensued, directed by himself to the practical, as the former had been to the doctrinal, teachings of the gospel. Our hearts were full of thankfulness for such an opportunity to preach Christ, and such an open heart to hear. He is an educated man, apparently familiar with the Arabic and Persian, evidently of the higher class among his people. Very rare it is that such a man shows such a spirit. May the Lord lead him into truth as it is in Jesus!

*Kindness of the villagers.*—In our second day in Sikunderpore, we went out six miles south-west to a large village, Hatin, the zemindars of which had sent us word that they wished us to come and preach in their village. As was to be expected, here again we had a large gathering, and a spirit of inquiry was manifested among the people. Returning to camp, we came to Chunderpore. In this place, Dulloo, one of the Futtebghurh Christians, was kept in safety several months by the kind-hearted villagers, during the bloody days of the mutiny of 1857. Here we found Dulloo, who had come to visit these tried friends; and it was truly pleasant to see the cordial friendship shown by the villagers toward him, and toward ourselves. After we had preached and talked with them, they insisted upon giving us all a dinner; but at last were satisfied to bring us several quarts of sweet milk and sugar-cane juice, with which we refreshed ourselves, to their great delight. May the Lord remember their kindness to his persecuted people, and visiting them with his saving grace, show them mercy in the great day!

### Shantung Mission—N. C. China.

#### Tungchow.

This city contains about 80,000 inhabitants. It was occupied as a mission station in 1861; missionary labourers—Rev. Messrs. Charles R. Mills and Calvin W. Mateer; Miss M. I. Brown, teacher; three native Christian assistants.

The following records of the Lord's doings at this station will be read with interest. It was prepared by Rev. C. R. Mills, February 5th.

*A Year of Blessing.*—The year has been one marked above any other in my residence in China, by the presence of the Holy Spirit. As a result of this blessing, ten have been baptized during this period—eight males and two females. Two boys in the boarding school are of the number. You have already been informed, somewhat, as to the struggles and trials

of one of the converts; a shoemaker who lost his place in business by his determination to keep the Sabbath, I am glad to say that he still continues a consistent Christian life, having realized the truth of those promises of Scripture as well, which connect prosperity in worldly business with honoring God and keeping his ordinances.

*A Singular History and Experience.*—The experience of one or two of the newly received converts was rather remarkable. One of them, a servant in my family ever since my arrival here in the summer of 1862, was brought, as we hope, to Christ, in the following manner: One day this autumn, a messenger summoned him home, a distance of thirty-five miles, to settle a family difficulty. He left us in great distress. His aged father had fallen out with, I believe, one of the daughters-in-law of the family, and a disgraceful family brawl had occurred, in which the old man in a frenzy of passion, had broken to pieces the thin cast iron utensils, in which the Chinese prepare their food, and in other ways, had demonstrated the force and violence of his passion. The servant left us very much dejected, being called home to compose the difference. He left us early in the week, I think on Monday. After two or three days he returned (I believe on Friday,) and reported all satisfactorily settled. Sabbath afternoon, at Bible class, I noticed that he could accurately repeat all the commandments, which occasioned a momentary surprise, as he had never before been able to repeat them. Sabbath evening he came in to a little meeting in my study, which I have kept up most of the year, for the special instruction of inquirers. I thought he had come out of curiosity or by mistake, but did not think it necessary to ask him to retire. After the meeting was closed, I was greatly surprised by his coming to me and saying: "Mr. Mills, I have received the Holy Ghost, and now I am in haste to become one of Christ's disciples. I want to be baptized." I asked him to explain him-

self, when he gave me in substance the following narrative: He had started home on the occasion mentioned, in great dejection of mind, fearing lest his aged father in a paroxysm of passion, should take his own life. It was then brought home to his mind with extraordinary force, that his only hope was in prayer. He had by this time reached a wild mountainous district, and there by the roadside alone, he knelt down to pray, and there God met him.

Night overtook him on the road, and as he went on in the darkness he kept praying. When he reached home, he saw and had a conversation with his father and brothers; and after they had all gone to sleep, he prayed again. He finally fell asleep praying, and dreamed that the Saviour personally appeared to him, and promised to hear his prayers. The next day, to his great joy, and as he fully believes in answer to his prayers, he was able to compose all the difficulties of the family. When he returned to our house, he told his fellow-servants how God had heard his prayer, and of his determination to serve Christ the rest of his life. Suiting his actions to his words, he immediately commenced asking a blessing at meals with his fellow-servants, notwithstanding the derision it caused. And, he took pains to get the commandments copied out for him, and had already committed them to memory. This was the narrative of the simple but by no means weak-minded man. It was given with a degree of emotion quite unlike the Chinese as I had before seen them. I charged him not to trust overmuch to his dream, but exhorted him to cleave close to Christ, and after a long talk, we knelt down and prayed together.

*Christian Influence.*—His conduct immediately impressed his fellow-servants. One of them who tittered and laughed when he commenced asking a blessing, surprised Mrs. Mills not many days after, by asking her with tears, to tell her of the Saviour, saying in effect: "You will hardly believe me, but I too believe in Christ.

The servant, whose boldness with his fellow-servants was thus marked, showed a similar boldness in reference to his own family. Instead of waiting till his baptism, when opposition would be too late, he immediately sent word to his father of his determination to be a Christian.

When examined by the Session, I called him by name, and asked him—"If the Session does not see fit to receive you, what will you do?" He seemed to be hurt at the thought, and begged us in a very touching way not to reject him. When he went out for Session to consult on his case, he went to his room, and, as I heard afterwards, threw himself down and wept. He was not, however, rejected. He was baptized, and is one of our most decided and thorough Christians.

*God's Faithfulness in Hearing Prayer.*—

Several years ago, I think in the summer of '63, Le Yuin Loo, an aged man and a literary graduate of much consideration in his native city of Che Hea, presented himself at Mr. Nevius' for the purpose of examining the Christian religion. It was on the occasion of the literary examinations when such men come to us in considerable numbers. There was, however, something about this man which at once attracted the special attention of Mr. Nevius, who gave him much instruction, and for a time was very hopeful that he might soon become a Christian. But in the course of preaching by some of the native assistants, the old man discovered, as he thought, some slight to Confucius, which, to his great dissatisfaction, Mr. Nevius did not resent. On the contrary, Mr. Nevius himself had the boldness to say that his favorite sage was a sinner. This gave the old man great offence, and he left in a rage. Mr. Nevius had become unusually interested in him, and, I am sure, followed him with his prayers. I had never seen the old man from that time until this winter, when I met him in very disagreeable circumstances. It was at the house of his uncle, a high literary celebrity, who was trying to break off the marriage of a grand-daughter, ap-

proved and desired by his son, who is a Christian, to one of our Church members. This uncle is, I think, nearly ninety years of age, and I believe, all things considered, is the most gifted Chinese I ever saw. In his native city, he is regarded as a model man, the embodiment of the Confucian philosophy, which he has spent his long life in studying. His son, some two years or more since, became a Christian. This summer Mr. Corbett baptized his daughter-in-law and a grandson. This son and daughter-in-law are themselves, people past the prime of life, and the son has all the appearance of an old man. In the summer, they betrothed their daughter to a young man who has since become a Church member. This match the old grandfather resolved to break off, and it was to defend the rights of the young member that I was then present at the old man's house.

I shall never forget the scene. The holy man, who was regarded as the embodiment of the divine philosophy of Confucius, was raging like a madman. He exhausted the vocabulary of Chinese curses on his son, himself an old man, and beat him repeatedly in my presence. I was much impressed then with the manner of Le Yuin Loo, Mr. Nevius' quondam inquirer, as turning away from this boasted model of Confucian holiness, he said: "Can those who utter such language go to Heaven?" I think it convinced him that Confucianism was not perfect, and that Mr. Nevius might not be far astray after all, in saying, that even the sage himself was a sinner. I returned home, and I think before ten days, Le Yuin Loo came to my house, expressing his desire to become a Christian. He says that reading Mr. Nevius' tract on the error of Ancestral Worship, convinced him of the wickedness of that practice, and that, having come home to worship at the winter equinox, he sinned against his own conscience; that in the quiet of his habitual life, following his avocation of school teaching, he had thought, and thought long and deeply of the great

concerns of God and eternity; that there, away from any Christian, how, he knew not, he had felt constrained to pray, though ignorantly and not trusting in the mediation of Christ, and that thus, finally, he had resolved all alone, away from any Christian, to cast away his doubts and learn in the school of Christ. Accordingly, he came earnestly desiring to be baptized. His docility was remarkable. He at once commenced to pray, as he had not done before in the name of the Divine Mediator, and, in due time, was baptized. He seemed much affected when I told him I believed Bro. Nevius had followed him with his prayers, and that I firmly believed his conversion was in answer to those prayers.

*Trials.*—The past year has been one of much trial in regard to some of our church members. We have been obliged to excommunicate two; one for adultery and Sabbath breaking; the other for Sabbath breaking and complicity in the worship of ancestors. Two of our members, formerly prominent men in the Church, who, like Diotrephes, love to have pre-eminence, have this year left us and joined the Baptists. Their secession, however painful, has left the little Church far more harmonious; and it has been since that event, that we have had the most marked evidence of the Divine presence. Nothing has been more pleasing than the progress in zeal and devotedness during the year, of our Senior Elder, Lin Shen Sang. His zeal during the past few months, and his diligence and skill in laboring with interested persons, altogether exceed any Christian Chinese I have ever seen. At present there are a number of interested persons, one of them a former opium smoker, whom we are endeavoring to cure.

#### Chefoo.

CHEFOO is the chief foreign port of the province of Shantung; occupied as a mission station in 1862; missionary labourers—Rev. Hunter J. Corbett and his wife; Miss C. B. Downing, teacher; two native Christian assistants. Last fall, an American

vessel was wrecked on the coast of Corea, and all her crew were murdered. The officers of the United States squadron sent to investigate this affair, invited Rev. H. Corbett, of Chefoo, to accompany them as interpreter, which he did. Before referring to Corea, Mr. C. alludes to several interesting cases of awakening and conversion in Northern China. His letter on board of a man-of-war is dated February 3d.

*Baptisms.*—*Interest in the Church.*—It has been my privilege to baptize six persons during the last month. Surely we have great cause for thankfulness that God is not passing us by unblessed. Our little Church, organized about one year ago, with six members, now numbers twenty. There never was so much earnest prayer and desire for the conversion of souls on the part of the Church members, as now. There are several hopeful inquirers, whom I trust will soon be found among the faithful followers of Christ. One of them is an elder brother of Mr. Wang, the assistant.

There is more interest on the subject of religion in the North of China, than I have known before. The brethren at Tungchow are being much encouraged. At Tientsin there has been a most remarkable work of grace in connexion with the Methodist mission. Some of the brethren at Peking, report most encouragingly. Surely, God is doing great things for this people. I trust God's set time for favour Zion in this dark land is near.

*Jesus' love is Great.*—One of the men baptized last Sabbath is seventy-three years of age; sight and hearing somewhat impaired; mind as strong and vigorous as ever it was. Several weeks since, he came nearly one hundred miles from the interior to visit his son-in-law, Mr. Wang, mentioned above. More than a year ago, Mr. Wang, when on a visit to his father-in-law, told him of a Saviour, and exhorted him to repent and believe. All that he could say seemed to make no impression.

Mr. Wang felt that God had now sent the old man to his home to hear the Gos-

pel, so when at home evenings and mornings, talked of little else than of Christ and his love, at the same time praying much, and asking others to pray for his father-in-law. It was not long until the old man commenced praying for himself. One afternoon while praying, light broke upon his soul, and from that time no one seemed like Jesus. The old man came the next morning to tell me of the good news. I asked him how he thought a man who had been an idolator, and had not known nor loved the true God for so many years, could be forgiven? He answered, by *trusting in Jesus. Jesus' love is great.* Repeating the latter several times. When asked how he could leave off worshipping his ancestors in his old age, he said: "I know better now. I did not know before; I want to worship none but God." To the question, whether he had no fear of the difficulties that must be encountered in China, in professing Christ and living a Christian life? he replied, "No; I trust to the Holy Spirit for assistance. I know he will help me as long as I live, for I mean to pray all the time, and I am sure God will hear me." He seemed much disappointed that I did not baptize him at once, saying he was anxious to return to his home to tell his son and grandchildren, as well as his friends and neighbours, of Jesus. He said he was an old man, and knew that he could not live long, but he wanted to live long enough to make the people love Jesus. You will doubtless remember this man in your prayers.

I am sure no heart would have remained unmoved in hearing him speak of the love of Christ in dying for sinners, and of God's goodness in having mercy on him in his old age. When leaving for home, he spoke of the uncertainty of meeting us again in this world, but that he would certainly find us in Heaven. He burst into tears while thanking us for leaving our homes and coming to tell them of the good news of salvation.

*One in Earnest.*—One woman fifty years of age was baptized. She has been

living in the families of missionaries for several years. Most faithful as a servant, yet never felt any concern about her soul, till about three months ago she commenced to pray. The more she prayed, the more she felt her need of a Saviour. She prayed night and day, as she said, until she found Christ. Those sleeping in an adjoining room said they used to hear her all hours of the night praying aloud, when she supposed all were asleep. She certainly gives good evidence of a change of heart, and seems to long for nothing so much as to live to see all her children love the Saviour.

### Corea.

150 MILES EAST OF CHEFOO.

Corea has been overrun by the Japanese, and about 700 years ago by the Chinese. The country still pays tribute to China, but has her own rulers. So far as we can learn, their form of government is very similar to the Chinese, if anything, more arbitrary and oppressive. Their spoken language is different from the Chinese, but their written language is the same. The most of our intercourse is carried on in writing.

*The People.—Their Dress.*—All the Coreans wear clothing made of white cotton cloth, very coarse, all that we saw. Shoes made of fine grass, with a hole for the great toe. Men and women dress alike in every particular, except the hair. The men gather it into a knot on the top of the head and fasten it with a piece of bone or horn. The women braid the hair and allow it to hang down the back. Everybody carries a pipe and a bag for tobacco, fastened to the girdle. The people seem active and rather intelligent; have much finer features than the Chinese. Their complexion is almost as fair as Europeans. The people along the coast live principally on fish, and are very poor. They say that formerly, they were much more prosperous than now, but the Chinese made a practice of coming over in their junks every summer, carrying off their cattle and their horses,



and everything they could get, after killing the people. The Chinese testify to the truth of this, which probably accounts for the fact that there are no important towns and cities anywhere along the coast.

*Mineral Wealth.*—Corea is said to be very rich in mineral wealth, especially gold and silver. The natives tell us that gold is found in abundance about twenty miles from where we are anchored, but as they have no machinery for separating it from the rocks, they can only use what is found in quantities. It has been beautiful weather since we have been here. The commander is improving the time in surveying the harbour, as no foreign vessels have been here before.

The rest of us have fine opportunities for gathering shells and studying the rocks. A geologist would be enchanted with these volcanic islands and the rocks found here. There are beautiful evergreens and ivy here in abundance.

*A Field for Missionary Effort.*—When Corea is opened to foreign trade, as it is likely to be during the present year, it will open up quite a field for missionary operation. One great advantage will be, that the Chinese Bible and books already translated into Chinese can be used, and missionary operations commenced at once. The only information I could get from the people about their religion was, that they worshipped "gods of clay, and when they died they went to live with the gods." Their ideas of the soul, seem to be very vague.

*Much for War—Little for Christ.*—The American squadron in the East, now consists of six armed vessels, some of them very large and costly. I have ascertained from the best authority, that these cost the Government, at the lowest calculation, \$75,000 per month. This does not include the original cost of building and fitting out for sea, being from \$200,000 to \$400,000 each. If money and men were thus used in carrying on the mission work, how glorious would be the result a few generations hence! Christians should

reflect, that if they will not voluntarily part with the means God has given them to send the Gospel to those who have it not, that there are other ways by which they will be compelled to part with their gains.

## *Brazil Mission.*

### *Sao Paulo.*

BRAZIL has an area as large as the whole United States; with a population of eight or nine millions. These are chiefly Roman Catholics. Romanism is the religion of the State, though Protestantism is tolerated throughout the Empire. With the exception of the church of Dr. Kalley in Rio de Janeiro and a few German churches for the German settlers, our Church is the only missionary body in that vast country. For it we have six missionaries and one under appointment.

Among the means of reaching the masses of the people with the gospel are preaching tours by some of the missionaries. The Rev. A. L. Blackford sends us, under date of April 18, an account of one of these tours in company with Rev. J. M. de Conceicao.

*Open Doors.*—Bro. Conceicao and myself set out from Sao Paulo, January 21, for the North. The first place we stopped to preach was at Jacareby, sixty miles from here, where we encountered the colporteurs of the American Bible Society, who reported small success in sales, but a good deal of inquiry, and a strong desire to hear Sen. Conceicao. A Jew furnished us a good-sized hall, gratis. Some thirty to forty came inside, and a crowd outside, to whom Bro. C. preached one of his happiest discourses. Next day passing through the town of Sao Jose, twelve miles further on, where we were solicited to stop and preach, we reached the town of Cacapana, fifteen miles still further on. Here our host offered his house and sent out word that there would be service. Again, some thirty perhaps came inside, and a crowd outside, all quiet and attentive to the various parts of our worship.

*Opposition to Romanism.*—Some twelve

miles more brought us next day to Z., to which our journey was particularly directed. Here we found much interest manifested to hear the gospel, a bitter, open, outspoken opposition to the priests and disgust of Romanism on the part of great numbers of all classes. I heard some of the wealthiest and most influential men of the place say that only *social and political conveniences*, as they term it, kept them from open opposition. This shows the great barrier in this as in all other places, the mortal indifference to to all religious or moral principle or true conscientious feeling. Conversing with one of the men referred to on one occasion, he said, "the time is not yet for me to declare myself what by conviction I am, it is coming, however, and it may come soon; I am ready to do my part to build a church and what else may be necessary, for I am weary of this loathsome hypocrisy which we call religion." Pointing to the unfinished walls of a projected church, said he, "that has already swallowed up many thousands of dollars and, as a Romish church, it will never be finished, we'll take it one of these times and make a Protestant church out of it." Yet this man was so timid that he would only come to hear us as far off in the crowd in the street as possible. Among other facts learned from this man is, that there are annually expended in that city over *forty-three thousand dollars* in their idolatrous festivals, while there is not a single institution of charity or public utility which deserves the name, and to a population of ten or twelve thousand only one church worthy to be so called.

*How the preachers were treated.*—We arrived on Friday, and at once secured a house, and began service that night. We had preaching every night, with one exception for ten days, to audiences ranging from thirty to three hundred persons. Here, as elsewhere, a few only came inside, the great majority remaining in the street: and with very few exceptions, giving quiet and earnest attention. Late Sabbath evening I learned that the key to

our preaching-house was demanded. With much trouble we secured another hall almost at the hour of service. Here we continued for several days, when on Friday, through intrigue of other parties, the owner closed his doors against us. I agreed for another, which just at the hour for another service was also refused us, because the man's mother threatened to curse him by her gods if he let us preach in his house. Saturday I got another and more suitable place, which we could have had till to-day could we have stayed.

*The power of the truth.*—The people of this city dwell quietly and securely; their social customs are of the ancient and exclusive style. A woman is rarely to be seen on entering a house. I was told a most interesting fact in regard to the power of truth over one family from having read the New Testament, yet I sought in vain during the time I was there to get an interview with that family. The man who had so urgently asked us to go there, gave some evidence of a sincere interest in the truth, and I learned from himself and others that he had labored assiduously for some time in his own way to make the gospel known. He did not secure my confidence, however; seems as yet to see men only as trees walking. I fear that both his doctrines and life do not accord with the truth. The Sabbath is there the great day of business, and there are other vices universal and deeply rooted in the customs of society which will be strong barriers to the true progress of the gospel in the beginning, yet I regard it as one of the most hopeful fields I have seen. In few places have I heard expressed so great a loathing of Romanism; many possess and are searching the word of God, and very many are anxious to hear the truth. The night we had no service, groups of men were going about the streets inquiring for the place of worship. The former visits of Bro. Conceicao as well as ours, made a profound impression on the public mind. Many urgent requests were

preferred that a minister might go and remain there.

On one of Bro. C.'s former visits a lawyer, more noted for his physical than intellectual force and feats, on his way to the place of worship, was accosted by some friends with, "What, you going to hear the Protestant preach!" "Yes," said he, and showing a huge cane, "and with that I'll give him a sound drubbing, if he says one word against our holy religion." He accordingly entered the house and put himself and stick in one corner ready for action. The subject of discourse was the Prodigal Son. The man has such a son, and during the sermon he was moved deeply and wept. On going out, he said, "Well, if the man always preaches like that, I'd give five dollars a-day to hear him as long as he chooses to stay." On one of these occasions, a priest went to the delagado to urge him to arrest Bro. C. and prevent his further preaching. The delagado replied: "When I have to arrest any who call themselves ministers of Christ, I'll begin with you and others like you, who are making merchandise of religion and living openly scandalous lives. With this man I have nothing to do."

*Demands for the Gospel.*—The Monday after we reached Z—, several persons stopped at our lodging-place from the town of Pindamonhangaba, twelve miles distant. They begged us to go thither and preach also, and one of them offered a house with a large hall to preach in. I accordingly went on Wednesday and preached for two nights to about fifty persons, among the most intelligent of the place. Bro. C. went over on Saturday and preached Saturday and Sabbath to even a larger audience, and was well received. At this place the municipal judge last year prevented Bro. C. from continuing his preaching. He threatened to interfere with me, but I knew he had explicit orders not to, and I paid him no attention. He was present at the service, but said nothing either to me or to Bro. C. afterwards.

Returning from Pindamonhangaba to Z—. I found Bro. C. engaged with several men in the hotel where we lodged. One was from Lorena, some forty or fifty miles distant. He said that passing by he heard that we were there preaching, and had called to urge us to go on to his place, also to preach. He said a number of men there were reading the Bible and were anxious to hear it explained. He asked us to go directly to his house, where we would be provided for. Three of the others were from S. Leuiz, a town thirty miles distant in another direction; said they had heard me the night before in P., and wished to know if we could not go also to their town and preach; and if not now, when we could go. I mention these facts to show how the people are hungering and thirsting for the bread and water of life, and on this to ground my constant plea for more men. We ought to have at once, if it were possible, two men at least in those cities and towns to the North, yea, without delay a half dozen!! The field is open, the people anxious, and souls dying the death eternal for want of help. How long shall this be, brethren, how long?

*An interesting case.*—On our return to J—, we met a man whose case greatly interested me. He has a reputation for miles around of being made crazy by reading the Bible. He has for years been deeply anxious for the salvation of his soul. Has tried all the means and aids by which the Romish Church promises peace, and only finds himself worse. He got a Bible of the London edition. His priest told him it was false. He bought the Lisbon edition of three volumes, with notes. He says 'tis no use to tell him the other is false; it isn't true, but that he hasn't the necessary qualifications to read and understand it. He saw the Imp. Evangelica announced and forthwith subscribed for it. Soon suspected it was Protestant, and tried to get it stopped. "But," said he, "the men will keep sending it on to me in spite of all I can do." He is afraid to read either it or his Bible,

but can't help reading both. He fears his priest and his church though he has not confidence in either. He was bordering on despair. Both his mind and body seemed to be sinking under the pressure of his anxiety. Such is the value of Rome's teachings.

*Readiness to hear.*—One more item to show the state of expectation and desire on the part of the people for the word of life. Our last night out on this journey we spent in a lodging-house kept by a farmer. Bro. C. was ill and we stopped an hour or so before night. As I returned from taking a bath, my muleteer met me, saying, "the people here want to hear preaching, and have already sent off to call in some of the neighbors, Sen. Conceicao is in bed, but I told them you would preach." This is but an example of what we see constantly.

*Brotas, strengthening the brethren.*—I set out, February 18th, for Brotas, where I spent about twenty days, strengthening the brethren and preaching the cross to others. Most of our members seem to be doing well; a goodly number have made most commendable progress, and several are remarkable for their diligence and aptitude in trying to make known to others the blessings they have so recently found. A bitter opposition is constantly maintained by certain interested parties, and some of our poor people are subject to various trying annoyances. This opposition has intimidated some, but it has provoked others to a more decided stand for the truth and a frank declaration of their adhesion to the gospel. A good many are diligently studying the Scriptures. The leaven is at work; and rich fruits could soon be gathered if there were any one there to water the seed. I had an encounter while out there with a priest, remarkable for his subtle lying and unprincipled opposition to our work. He asserted and re-asserted the falsity of our Bibles, but as persistently refused to present his own, which he averred was the true one. He is but recently there, and cannot long sustain himself, so that

his actual course will soon turn to the advantage of Christ's cause. We celebrated the Lord's Supper on the 17th of March. One woman was received on profession of her faith. She is at the present time a slave of one of the members of our church, but will be free at the death of her master, who is constantly expecting his release. Others were desirous of making a profession, but were not regarded as prepared. I reached home again on the 23d of March. In passing through Campinas, the largest city of that part of the Province, I was solicited by two persons, from whom I little expected such an invitation, to tarry there and preach also.

On the 4th instant, Mr. Pires, accompanied by Mr. Pitt, set out on a tour to Soarocaba and adjacent parts. Letters from Mr. Pitt tell of great encouragement in their work, and of urgent solicitations for a pastor to dwell amongst them.

*An earnest appeal.*—When will such supplicating requests be heard by the Church of Christ? Oh that our brethren at home could hear and see and feel these wants as we do. If they could, I am persuaded they would be aroused from their apathy. I cannot comprehend how a true Christian can be indifferent to his Lord's work. "If any man have not the Spirit of Christ he is none of his." Somebody has said that missionaries dwell too much on the bright side of things and hide the drawbacks and discouragements. Well, brethren, why should we do otherwise? We have difficulties and trials enough without living them over again by their recitals. But hear now, I beseech you, my complaint. Nothing in all my experience of missionary labor has weighed upon the heart and caused the spirit to mourn like the news from home telling of the attitude of the Church to Foreign missionaries. In Brotas, jaded by eight days of incessant riding about among the farms, tongue and throat weary with the continual speaking, talking and reading, which the people demand, I got letters

from home. The weariness of body was forgotten in the bitterness of spirit as I read: "For eighteen months not one young man has offered himself to our Board to go to heathen ground!" Has our Lord recalled his command of "Go ye into all the world," &c. ? or has the Presbyterian Church of the United States got a dispensation for the non-observance of this fundamental law of her life and organization ? I read again: "We want to send out this year ten new men to India and China. South America must wait till another year, or at least until this is done." I said: "Lord what are these among so many ? ten new men among three or four hundred millions !!" I could only look to him who so multiplied the loaves and fishes, and trust to his power and grace. But then his might and sovereignty cannot excuse the want of action on the part of his people. *Ten new men this year to India and China.* Would to God it were a hundred times ten as it ought to be ! "*South America must wait this year !*" How many immortal souls will this year's waiting place beyond the reach of the gospel ? In my urgencies for help, I institute no comparison of the claims of our own and other fields. I would not have a single man stopped or

turned aside from Asia or Africa. Their wants may be even greatly more numerous than those of our field here. More pressing and more manifest they cannot be. *Ten new men at once for Brazil alone* could not meet the actual calls and openings. Do not suppose me indifferent to the work of the Church at home and the claims upon her there. We who are abroad watch with eager interest what tells of Zion's welfare in our native land. Next to our Lord himself our hopes are in his people there. But I do not believe that any Church can long be pure and at peace and prosperous in her home work, while neglecting her Lord's command: "Go ye into all the world." The Apostles and early Church at Jerusalem failed to obey and a fierce persecution scattered them abroad everywhere. The Reformed Churches neglected to fulfill this mission, and indifference and Rationalism spread like the blight of death over all her borders. May not this at least help to explain why religion languishes in our Churches at home ? and why our many and glorious revivals are almost invariably followed by seasons of apathy ? It must ever be that God will have a controversy with those who come not up to his help against the mighty.

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### MISSIONS OF OTHER CHURCHES.

#### London Missionary Society.

THIS Society has in its employ 169 foreign Missionaries and about 1,400 native assistants; not a few of these assistants are evangelists occupying Stations by themselves. In regard to a native pastorate the report says:

"Happily, the steady growth of our churches has in recent years brought forward a great number of superior men, as principal native agents in the various missions, and it is from among them that a class of native pastors is beginning to grow rapidly. Last year our lists showed

twenty native ordained pastors and missionaries, not reckoning the Tahitian or Madagascar brethren; and of the twenty, fourteen were in India. During the year ten have been added in India, and one has died. In the Leeward Islands one of the Tahaa students has been ordained as pastor of the church in the little island of Maisoiti, and the directors have recommended the ordination of others, as Tauga, the evangelist in charge of the churches in Manua; Elikana, the evangelist of the Lagoon Islands; and Isaia, the well-known evangelist of Rarotonga. In

Madagascar a practical native pastorate grew up in the days of persecution, which was judiciously fostered by Mr. Ellis, and was placed by him in a most sound and healthy position. Of the ninety-five pastors placed over the churches, some twenty may be reckoned of that high standing and independence of management accorded to the other brethren in the ordained list. The directors rejoice that, through the wise foresight of Mr. Ellis, the Madagascar pastors receive no support from the Society; they are wholly sustained either by their own labour or by the native churches. In Travancore, three of the pastors ordained last year have become entirely free of all help from the Society. The Board desire that in all cases the same independence of support from English funds shall be steadily aimed at, though for a time it may be necessary to guarantee a certain salary, and supplement such portion as the native members give, by an annual grant from the Society's funds. In all the Society's missions the number of these pastors is about sixty."

The financial condition of the Society is far from cheering. Its annual expenditure exceeds by more than £20,000 the annual income. Says the report :

"Thus it appears that in this, the seventy-second year of the Society's history, with its valued missions blessed and extending, it closes the year with a debt, wholly unprovided for, of 5,000*l*. But this is but a part of the truth. Had it not been for the unexpected addition to the income, of the proceeds of the property in Hong Kong and Shanghai, that debt would have amounted to 9,000*l*. Reserved funds have prevented it from rising to 11,500*l*. Yet again the enlargement of the India and China missions give a claim to 9,500*l*. more. And it is plain that the Society has expended during the past year nearly 21,000*l*. more than it received from all ordinary sources of income. With all its missions blessed and flourishing; with new fields opened to its efforts, the older fields ever widening,

the Society has received from the home churches during the past year but 5,000*l*. more than it received from them thirty years ago. With China added to its sphere of effort, and now containing twenty missionaries; with India, reconquered and resettled; with a mighty enlargement in its own borders, with a vast increase in its own numbers, its strength, its ministers, its resources, its public influence, the home Church gives to the foreign missions of this Society nearly the same 50,000*l*. which it gave to them thirty years ago. Not that the missionary spirit of the churches has died away; not that Christian people care less for perishing men; but home claims and home missions have so multiplied as to shut out the millions in distant lands, whom the ear hears of, but whom the eye does not see."

Three hundred native churches had been gathered, containing 26,000 members, around whom were living a population of 130,000 souls, who had given up all idolatry, and call Christianity their religion.

#### **The Church Missionary Society.**

"THE following is the financial statement for the year ending March 31st, 1867:—

Ordinary Income of the year.....	£145,886	5	10
Ordinary Expenditure of the year...	150,864	4	2
Deficit .....	5,477	18	4
Surplus of 1865-66.....	1,649	4	5
Net deficit, 1866-67 .....	3,828	13	11
Ordinary Income as above.....	£145,886	5	10
Special—			
A gift for Japan Mission Fund..	4,070	0	0
Ditto, for Sick and Disabled, Endowment .....	900	0	0
Receipts from all sources...	£150,856	5	10

"The local funds raised in the Missions, and expended there upon the operations of the Society, but independently of the general fund, are not included in the foregoing statement.

## STATISTICS OF THE MISSIONS.

	1864.	1865.	1866.	1867.
Stations.....	144	148	148	154
Clergymen: European.....	198	201	190	198
Native and country-born .....	69	79	85	87
Total number of clergymen...	276	280	275	285
European laymen: schoolmasters, lay agents, printers, &c.....				20
European female teachers (exclusive of missionaries' wives) .....				7
Native and country-born catechists, and teachers of all classes, not sent from home				1,746
Number of communicants (1861) 21,064, (1862) 21,261, (1863) 18,110, (1864) 18,124, (1865) 14,155, (1866) 14,698.				

The returns of the New Zealand Mission have not been received here on account of the disturbed state of that country.

"The Society has also withdrawn from 77 stations, chiefly added to parochial establishments in the West Indies, or transferred to the native Church in Sierra Leone, containing 10 native clergy, 4,356 communicants, and 12,866 scholars."

**Wesleyan Missionary Society.**

THE total income of this Society for the past year was £148,140, about one fourth of this was received at Missionary Stations. Large however as this sum is the expenditures have kept pace with the receipts. But for some extraordinary help the income would have been wholly inadequate to meet the obligations of the Society. The Missions are mostly in a prosperous condition. The Stations in South Africa have been greatly blessed during the year.

**Baptist Missionary Society.**

THIS Society closes its fiscal year with a debt of £5,096. The past year has been a chequered one as the following extract from the report shows:

"The return to this country of so many honoured brethren, especially from India, seeking a renewal of their health, seriously impaired by prolonged labours in tropical climes; the effects of the famine in Orissa—which decimated the population of that province—on the entire population of Bengal; the painful events occurring in Jamaica; and the devastation

caused by the hurricane which swept over the Bahamas, destroying much mission property, and plunging the people into the depths of want and distress, have occasioned the committee and officers the deepest anxiety, and required frequent and anxious deliberations, as well as their most assiduous efforts, to meet the exigencies which arose. The almost universal depression in commercial affairs—the unexpected failure of enterprises but a little while ago deemed sound and profitable—and the feeling of distrust and apprehension still prevalent among all ranks of society, have unquestionably had an unfavourable influence on the pecuniary affairs of the Society. The bankers, with their uniform liberality and kindness, went beyond the usual limits of accommodation; and towards the close of the financial year, the pressure on our resources was so severe that, if it had not been for the kindness and exertions of a few friends, who placed considerable loans at the disposal of the committee, they could not have met the liabilities incurred. Happily the severity of the crisis is now past, and the result is less disastrous than was at one time anticipated.

The entire income of the Society for the year is £90,105."

**The "Friends" engaging in Foreign Missions.**

THE contributions of the Friends for foreign missions now amount to 1,125*l.*, the result of not more than 150 individual subscriptions, and many of these from two or even six members of the same family. The only contributor of 100*l.* is J. G. Barclay. A special contribution is to be raised on behalf of Labrador.

**Africa.**

IN this land of savage barbarity the work of the Mission has been much hindered by incessant quarrels and wars among the tribes and rival villages. Yet is the land slowly yielding to the husbandman's toil. The Missionaries are often

called upon to act as mediators between the contending parties, and at the peril of life they frequently stand between the warring hosts. All the Mission families have suffered more or less from the sickness and fevers incident to the coast; but with firm trust in God they have steadily continued to strive on in their Master's cause. In translation Mr. Saker has been able to make good progress; and the new chapel is hastening to completion. Mr. Smith, though often prostrated with sickness, in preaching, visiting, and earnest labour for souls, has been indefatigable. He has had the pleasure of baptizing four persons during the year at Bethel Town; the inquirer's class contains sixteen or more persons, three of whom were to be baptized on the first Lord's-day of present year. "Year by year," says Mr. Smith, "it is a known fact that the people are abandoning their beliefs in their old customs and gods." At the new station of Mortonville, Mr. Fuller's labours have already issued in the baptism of two persons, and he has been able to establish a flourishing class for inquirers. The members of the church have shown a growing spirit of liberality, giving freely of their little all for the spread of Christ's kingdom. The schools are reported to be in an improving condition, and are carefully training the young in habits of morality and piety. In the early part of the year Mr. Thomson visited many towns and villages in which the Gospel had not before been preached; but on the arrival of the iron-house sent out by the Committee, and his marriage, he settled at Bell's Town, where he has regularly entered upon Mission work. A school of forty children has been formed, the best scholar being the King's eldest son. Various services, for men and women, both on the week-days as well as Sunday, have been established, the King himself setting an example to his people of an observance of the Lord's day. He insists on Mr. Thomson going alone to his house to read with him the Word of God. A small church and an inquirers' class have been

formed, and, in Mr. Thomson's opinion, the prospects of the station are encouraging, though the work may prove difficult and require much faith and patience. The church at Victoria, Amboises Bay, under Mr. Pincock's charge, has had an increase of seven members, four by baptism, and three from Fernando Po. The church and the Mission have, however, experienced a great loss by the death of Mr. Horton Johnson. At Bimbina two additions have been made to the church by baptism. The Committee cannot but deeply regret their inability to assist the small and feeble band of labourers in this great field. They venture to echo the cry of Mr. Smith, which reaches them in a recent letter, "Are we to have no helpers? Are the heathen to perish without even hearing of God the Saviour, while British Christians have the money that is needed to send the men forth?"—*Bap. Miss. Herald.*

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#### Mohammedan Objections to Christianity.

THE uneasy relations between Mohammedanism and Christianity in Eastern Europe are fitted anew to direct attention to the false faith which has so long sat like an incubus on some of the fairest countries in the world. The Moslem religion is evidently becoming politically impotent, and the down-trodden Christianity of the Turkish empire is showing a vitality which promises for it a future of a happier character than its past. Will the ultimate issue be a death-struggle with the Mohammedans in Europe, or shall we be permitted joyously to welcome them within the Christian pale?

It is the design of the present article to point out some of the objections which Mohammedans allege against the religion of Jesus.

One very powerfully operative, is the mystery of the Trinity; and, cognate with it, the Divinity and the Sonship of Christ. The doctrine of the ever-blessed Trinity—three persons and one God—has ever been a stumbling-block in the



path of human intellect, and yet reason has no proper title to object to it in any way. If one set himself to show that any dogma involves a contradiction in terms, which is the position taken by most Unitarians and Mohammedans, then it is necessary for him at the very outset to define those terms, and feel that he so comprehends them that he runs no risk of error in saying what they do, and what they do not involve. Now we ask objectors—"Do you feel that you thoroughly comprehend the word 'God?'" The question was once put, as we learn from the pages of inspiration, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" If any are disposed to answer the question affirmatively, assuredly they fall short of the spiritual position attained by Zophar, who first proposed the inquiry, and then in reply added—"It is as high as heaven, what canst thou do? deeper than hell, what canst thou know? The measure thereof is longer than the earth, and broader than the sea." (Job xi. 7-9.) We would ask objectors again—"Do you feel that you thoroughly comprehend in all its bearings the import of the term 'person' as used in works on the Trinity?" None we think will profess entirely to comprehend it. If then it be admitted that they do not thoroughly understand the import of the all-important word, God, or the meaning of the term, person, it assuredly follows that they cannot prove there is any contradiction in terms, when it is asserted that there are three persons and one God. If it had been alleged that three persons are one person, or three gods are one god, then a contradiction might have been pointed out, though the terms were not understood; but we repeat that in the doctrine three persons and one God, no contradiction in terms can be proved, unless we succeed in doing what it is above the power of man to accomplish, namely, thoroughly comprehending the terms employed. When Mohammedans disbelieve in the Trinity,

it is obvious that they do not hold the true and proper Divinity of Christ.

Cognate with the difficulty respecting the Divinity is another regarding the Sonship of Christ. It is very deeply ingrained in the Mohammedan mind. Gross and sensual in character, they cannot conceive the spirituality of the doctrine; and were it not that we desire to give readers a true conception of the position occupied by ordinary Mohammedans towards the truth, we should not repeat their blasphemous utterance. "Christ the Son of God," they contemptuously repeat; "has God a wife?" a question generally followed by shouts of laughter. To avoid offence, it is often well to speak of Christ not as the Son of God, but as God become incarnate, a truth to which an ordinary Moslem audience is prepared to listen with decent respect.

A second objection to Christianity is the prominence it assigns to the atonement. Ordinary converts in the East appear to feel sin less acutely than those do who have been brought up from the first under Christian influence in such highly-favoured lands as our own. Still the sense of sin is more or less present in the minds of worshippers in Asia as in Europe; and has much to do with the religious observances that constitute so marked a feature of oriental life. But it is quite remarkable how much it runs in particular races and religions; and how slender an influence it exerts on some. The Hindoos are honourably distinguished for the keen perception they have of the necessity there is for an atonement, and expiations of many distinct kinds are an essential part of their religious system. It is different with the Mohammedans. In them the feeling of sin is apparently slight: the Pharisaic spirit is painfully prominent, and the need of any atonement for sin is not obvious to their blinded hearts. To beat down pride in ourselves we all know to be difficult in the last degree. So to beat it down as to render us capable of accepting the humbling

doctrines of the Gospel is literally impossible to human power. It demands the Spirit of God; and it is cheering to reflect that, as all miracles of grace are equally easy to that Divine Being, there is no difficulty, if he will it, in converting the proud Mohammedan heart.

A third objection to Christianity is its nonrecognition of Mohammed as a prophet. No difficulty is felt in accepting what is stated regarding Scripture characters. The Old Testament heroes—Abraham, Isaac, Jacob, David, &c.—figure largely in the Mohammedan system; and their names, a little transformed, are often given to Moslem children. None is felt in regard to the according of respect to Jesus. As is known, the Moslems accept him at least as a prophet, though not prepared to assent to his divinity. But they do feel the pertinacious refusal to admit the claims of Mohammed. The fact that it is impossible for us to frame any compromise with them on this point makes them regard us as their implacable foes. In the hope of being able to force us to terms, they, or at least those of them who are the most enlightened, are very anxious to find some reference in the Bible to the advent of Mohammed. One who was earnest on this subject now rises before the mind's eye,—an old man, when we knew him, and so rheumatic in his limbs that he required a hand to help him down the stairs of the mission house. He had in his prime been quite a hero; and one day unfolded a roll of certificates, among which was a document specially worthy of note. Its purport was, that at the assault of a fortified place, he, a combatant on the British side, had been the first to mount the beleaguered wall. When excitement regarding the progress of the truth led to the withdrawal of many pupils from under instruction, he continued his sons as usual at school; and, on one occasion, when about to travel to another part of the country, had almost left his youngest boy in charge of the mission. His co-religionists knew his feelings, and carefully kept back from him all informa-

tion regarding a plot which they formed against the Europeans living near them in the mutiny year. But he found it out, notwithstanding, and, at the risk of his life, proceeded under cover of night to put a missionary on his guard. This man's religious views were in one respect peculiar. He was for what may be called comprehension. He was the broadest of the broad. He felt that if the struggle between Christianity and Mohammedanism went on, the latter would ultimately perish—a result which he thought greatly to be deprecated. Might not Christians and Moslems, he therefore argued, agree to merge their difference, and unite into one church? Such a scheme would be facilitated by what he alleged to be a fact, namely, that the Founder of Christianity himself had predicted the advent of Mohammed. On proof being asked, and a Bible handed him, he turned to John xvi. 7: "Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." That "comforter," he said, was Mohammed. To this a bitter controversialist might have replied by sarcastically asking whether it was a comfort to the church of the 7th century to see its sacred edifices in hundreds overthrown, and its sons mulcted in heavy tribute, or worse than this, in tens of thousands slain. But any one making the Divine Teacher his model is of course accustomed to adopt a very different style of address. In the most conciliatory language therefore it was pointed out that, if a shadow of doubt could be held to rest on the verse quoted from John's Gospel, other passages from the same inspired writer take all uncertainty away; for in chap. xiv. 16-17, we read, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. Even THE SPIRIT OF TRUTH;" and in verse 26, "But the Comforter, WHICH IS THE HOLY GHOST." Not, then, Mohammed, but the Holy Ghost, was the Comforter promised by Jesus.

Readers we are sure will join us in the prayer that such persons as the interesting old gentleman just spoken of may be divinely led to the truth, instead of remaining, as now, "not far from the kingdom of heaven." Then will they obtain that "comfort" which proud Mohammedanism, contemptuous of the idea of an atoning sacrifice, never can supply—that of having the sweet feeling that their sins have been forgiven.—*Christian Work.*

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MISSION HOUSE, NEW YORK: JUNE 21, 1867.

LATEST NEWS FROM THE MISSIONS.

INDIA.—The Rev. J. M. Alexander, of Allahabad, writes, April 28d: "The 4th of this month was observed by the mission as a day of humiliation and prayer for the pouring out of God's Spirit upon our native churches. May God grant an answer to our prayers! Truly India needs the prayers of all those who love our Lord Jesus. Yet, in the midst of all this coldness and deadness, our hearts are rejoiced by finding some willing to embrace Christianity." He then refers to a Mohammedan who has been under Christian instruction and was to be received into church fellowship at the approaching communion.

Our readers will be interested in the letter of Rev. S. H. Kellogg, on page 40. In a note of April 24, he writes from his station at Futtchgurh: "You will be glad to learn that, while I have been writing, the inquirer whom I mentioned as having met at the mela, has come with his wife from a distance of sixty miles. His is an uncommonly bright case; his wife scarcely less so. It does me good to talk with them; nor seems there to be any reason for doubting him, when we consider how much he has endured and has given up for Christ."

"Mohan Lal has gone to live at Chibra Mow, as the people of that place requested. Things look remarkably promising in that section. We may yet, by the Lord's grace, have a Tinnevely here in Northern India."

Rev. A. Rudolph, of Lodiana, says, in his letter of April 3: "We have tokens of the presence of the Lord. He stirs up one after another to come out from amongst the heathen to profess Christ."

In a letter from Rev. J. S. Woodside, dated Dehra, April 22, he speaks of the Hardwar fair and the interest manifested in the preaching of the missionaries by the multitudes assembled. We will give an extract from this letter in our next issue.

Rev. J. Newton writing from Lahor, April 20, says: "The young man, Dina Nath, on account of whose baptism there was so great an excitement in Lahor last summer, and who afterwards apostatized, has expressed repentance, and begged to be restored to Christian fellowship. He is now in the mission at Saharanpur."

CHINA.—There is nothing special from China. The communications published on pages 43-47 are of a cheering character.

BRAZIL.—Our readers will see from Mr. Blackford's letter the encouragement to labour and the openings for labourers in that great country. His appeal for men should be pondered by the Church; but more men cannot be sent out until more means are furnished. Rev. F. J. C. Schneider, of April 25, says: "The attendance at the public services in Rio Janeiro seems to be becoming unusually large and regular, even the Thursday evening services, for the last few weeks, have been crowded.

BOGOTA.—The disturbed condition of the different States of Colombia interfere with missionary labours. Rev. T. F. Wallace was at Baranquilla, May 24.

**CHINESE IN CALIFORNIA.**—The Rev. A. W. Loomis is again actively engaged in evangelistic efforts for the Chinese, and is putting the members of the church to work and to labour for the conversion of their countrymen. Three young men are anxious to study for the ministry. Who will aid them?

**INDIAN TRIBES.**—A church among the Creeks was organized some time ago with five members. On a subsequent communion five more were added to this number; three on examination and two on certificate. "The Sabbath audience continues to increase in numbers, and I hope," writes Rev. W. S. Robertson, "in attention and interest. More than one hundred were out last week." Books are greatly needed.

Rev. J. R. Ramsay alludes to his work among the Seminoles, and says: "The attendance on preaching has been very large, and great interest is manifested in the meetings. The heathen are still coming to the Saviour. Our dear elder, Yaha, is indefatigable in aiding the blessed work. His heart burns with love to God and the souls of men. Two weeks ago seven persons were received into our church and baptized. Yesterday, May 12, five more were received."

**CORISCO.**—Nothing special from either the island or mainland stations. Latest date is April 18.

**NOTICES OF MISSIONARIES.**—Rev. J. L. Scott and family expected to sail from Calcutta on their return home about the first of April. The Rev. J. Owen, D. D., was married at Allahabad, April 16, to Mary Jane, daughter of D. C. Bell, Esq., Inspector-General of Hospitals, Bombay. Rev. Mr. Kellogg sends this sad intelligence: "You will be pained to hear that our brother, Rev. Ishwari Das, is at the point of death. It is a chronic case, and no hope of recovery. He is dying in peace unspeakable. 'Not one cloud,' he says." Owing to the state of Mrs. Kerr's health, Dr. Kerr had gone to England in the hope of obtaining relief for her. Mrs. French, of the Canton Mission, was married the latter part of March to Rev. V. D. Collins. We are happy to state that Mrs. Noyes is improving in health and gradually gaining strength.

## DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN MAY, 1867.

**SYNOD OF ALBANY.**—*Pby of Albany.* State st. Sab sch, Albany, to ed child at Tunchow 75. *Pby of Troy.* Lansingburg ch 50, 125 00

**SYNOD OF ALLEGHANY.**—*Pby of Alleghany.* Middlesex ch 21. *Pby of Alleghany City.* Sharpsburg Sab sch to sup girl in mission sch, Dehra, India 48.28. *Pby of Erie.* Washington ch 4; Gravel Run ch 8, 71 28

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* Broadway ch, Baltimore, a member 5, a member 10. *Pby of Carlisle.* Silver Spring Sab sch 10; Lower Marsh Creek ch 33; Dickinson ch 51.75. *Pby of Lewes.* Pitt's Creek ch 17.05, Sab sch 14.80, 141 60

**SYNOD OF BUFFALO.**—*Pby of Buffalo City.* Central ch, Buffalo 55. *Pby of Genesee River.* First ch, Sparta 12.78. *Pby of Rochester City.* St. Peter's ch, Rochester 25, 92 78

**SYNOD OF CHICAGO.**—*Pby of Chicago.* Fullerton

ave ch, Chicago Sab sch to con Rev. T. Carter Kirkwood L. M. 27. *Pby of Rock River.* Forreston ch 11; Zion ch 8.15; Scales Mound ch 3.05; Galena Ger ch 10, Sab sch 8.41, Ladies' society 4. *Pby of Schuyler.* Perry ch 10. *Pby of Warren.* North Henderson Sab sch 4; John Knox ch, a lady and daughter 2.50, 88 11

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Marshall ch 5; Cinthiana ch 8. *Pby of Cincinnati.* Seventh ch, Cincinnati mo con 14.70. *Pby of Sidney.* Spring Hill ch 17.55. (Note. *Miami Pby* 60 credited in March to 1st ch, Dayton, should have been to 1st ch, Miami City, corrected in An. Rep.) 40 25

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Waynesville Sab sch 2. *Pby of Kaskaskia.* Hillsboro ch 14.80; 1st ch, Chester Sab sch 5. *Pby of Palestine.* Newton ch 16.80. *Pby of Peoria.* First ch, Peoria 81; French Grove ch 6; Henry ch, a member 5. *Pby of Salina.* Friendsville ch, Miss Finley's Juv Miss'y Soc'y 7.15. *Pby of Sangamon.* Rev. J. Dale, Virginia ch 10; Portuguese ch Sab sch, Jacksonville 26, for Imprensa 70.50, 253 25

**SYNOD OF INDIANA.**—*Pby of New Albany.* Charlestown ch 25. *Pby of Vincennes.* Carlisle ch 10.50; West Salem ch 2.60; Indiana ch 15. *Pby of White Water.* Centreville Sab sch 1, 54 10

**SYNOD OF IOWA.—Pby of Cedar.** Unity ch 6.  
*Pby of Dubuque.* First Ger ch, Dubuque 10; 1st ch,  
Dubuque 10.70; Leroy Ger ch 2.80. *Pby of Vinson.*  
Deep River ch 7.25; Newton Sab sch 6, 42 75

**SYNOD OF KANSAS.—Pby of Topeka.** Pleasant  
Hill ch 2 00

**SYNOD OF KENTUCKY.—Pby of Transylvania.**  
Mumfordsville ch 7 00

**SYNOD OF MISSOURI.—Pby of Lafayette.** Pleasant  
Hill Sab sch 25; Lexington ch 100. *Pby of St.  
Louis.* Salem ch 17.50; Nazareth ch 7.50; 1st Ger  
ch, St. Louis Sab sch for chapel in Rio 50; Kirk-  
wood ch for sup of Rev. D. D. Green 22, 222 00

**SYNOD OF NASHVILLE.—Pby of Nashville.** Nash-  
ville 2d ch 53 00

**SYNOD OF NEW JERSEY.—Pby of Burlington.**  
Burlington ch 10.05. *Pby of Elizabethtown.* New  
Veron ch 35; New Providence ch mo con 7; 1st ch,  
Metuchen mo con 11, Sab sch 2.25; 2d ch, Rahway  
Sab sch 1.25. *Pby of Luzerne.* Mahony City ch  
3.18; Summit Hill ch 14.96, Sab sch 5.04; Wyoming  
ch 25. *Pby of Newton.* Stephensburg Sab sch 18; Ash-  
bury ch 20. *Pby of New Brunswick.* Bound Brook ch  
20; Hightstown 1st ch Sab sch 4.50; Bound Brook  
Sab sch 25; Trenton 1st ch 226.36. *Pby of Passaic.*  
Wickliffe ch mo con 11.44; Boiling Springs ch 27.07;  
1st ch, Morristown 69.20; 3d ch, Newark mo con  
26.39; Central ch, Orange, N. J. mo con 62.47. *Pby  
of Susquehanna.* First ch, Towanda mo con 20;  
Elkland ch 2. *Pby of West Jersey.* Bridgeton 2d  
ch 23.25, 668 96

**SYNOD OF NEW YORK.—Pby of Connecticut.**  
Poundridge ch 50, Sab sch 15. *Pby of Hudson.*  
Washingtonville ch 13.16; Hopewell ch 37.31; Florida  
ch 7; Hopewell ch mo con 3.75; Goodwill ch 70.  
*Pby of Long Island.* Seatunket and Port Jefferson  
chs 12.38; West Hampton ch 10; Speonk ch 5.  
*Pby of Nassau.* Second ch, Brooklyn, A. Crnik-  
shank 100; 1st ch, Brooklyn mo con 78.61; Astoria  
ch mo con 40; S. 3d street ch, Wmsburg mo con  
43.98. *Pby of New York.* Chelsea ch mo con 32;  
1st ch, New York mo con 168.47; Brick ch mo con  
163.24; Alex ch mo con 4; University Place ch mo  
con 56.80; 42d street ch mo con 30.01; Yorkville ch  
mo con 6.12; W. 23d street ch 175. *Pby of North  
River.* Cold Spring ch 15; Calvary ch, Newburg  
mo con 22.40, Sab sch 80; New Hamburg ch 37.82,  
1,217 00

**SYNOD OF NORTHERN INDIANA.—Pby of Craw-  
fordsville.** Eugene ch 5. *Pby of Fort Wayne.* La-  
grange ch mo con 4. *Pby of Logansport.* Indian  
Creek ch, John Callahan 5, 14 00

**SYNOD OF OHIO.—Pby of Richland.** Mt Vernon  
ch 38.62; Blooming Grove ch 6; Orange ch 9.19;  
Utica ch 5; Lexington ch 9; Ashland ch mo con  
31.58, Sab sch 25, Mrs. Lydia Miller 4. *Pby of  
Wooster.* Jackson Sab sch, 4.50; Keene ch 15;  
East Hopewell and Nashville chs 30; Shreve ch 1;  
Millersburg ch 26, 204 89

**SYNOD OF PHILADELPHIA.—Pby of Donegal.** Lan-  
caster Sab sch 33.74; Waynesburg ch 181.20. *Pby  
of Huntingdon.* Saxton ch 7, Anonymous 5; Hun-  
tingdon Sab sch, Jacob Miller scholarship 25; Al-  
toona Sab sch 10; Hollidaysburg ch 128.84; Perrys-  
ville ch 70.85; Sinking Creek ch 142; Spring Creek  
ch 126.25, Infnt Sab sch 9.25, Class little Boys 3. *Pby  
of New Castle.* Wilmington 1st ch 32.87; White

Clay Creek and Head of Christiansa chs 25; Forks  
of Brandywine ch from the Fem Miss'y Soc'y to con  
Mrs. Rachel Templeton L. M. 23.50. *Pby of North-  
umberland.* Washingtonville ch Fem Miss'y  
Soc'y to con Rev. Sam'l Harrison Hon Mem 80;  
Chillicothe ch Fem Miss'y Soc'y 23.75. *Pby of  
Philadelphia.* Port Kennedy ch 19.14; Bethany ch,  
Phila. Infnt class to ed child at Corisco 30, 888 89

**SYNOD OF PITTSBURGH.—Pby of Blairsville.**  
Union ch 31.10. *Pby of Ohio.* Sharon ch 56; Law-  
renceville ch, Ladies' Mite Soc'y, bal to con Mrs.  
Margaret Woolslayer L. M. 9.75; Canonsburg ch 25.  
*Pby of Redstone.* New Providence ch 5. *Pby of  
Clarion.* Richardsville ch 1; Mt. Tabor ch 15;  
Mill Creek ch 2. *Pby of Saltburgh.* Pine Creek  
ch 76.09; Glade Run Sab sch 10, 230 94

**SYNOD OF ST. PAUL.—Pby of Chippewa.** Yucatan  
mission station 1.50. *Pby of St. Paul.* Andrew  
ch, St. Anthony 57.50, 59 00

**SYNOD OF SANDUSKY.—Pby of Findlay.** Kalida  
ch 6; Mt Blanchard Sab sch 1.50. *Pby of Maumee.*  
Mt Salem ch 11; Unity ch 5, 23 50

**SYNOD OF SOUTHERN IOWA.—Pby of Iowa.** Ger  
ch, Mt Pleasant 9.11; 1st ch, Burlington Sab sch 32;  
Prairie ch 8.20, 44 31

**SYNOD OF WHEELING.—Pby of New Lisbon.** Pol-  
land ch 110. *Pby of Steubenville.* Centre Unity ch,  
Hanna Fund 60.70; Carrollton ch 15. *Pby of Wash-  
ington.* First ch, Washington, Ladies' Sewing  
Soc'y 25; West Alexander ch 15, Sab sch 10; West  
Union ch 14, Sab sch 16; 1st ch, Wheeling 26.05,  
293 75

**SYNOD OF WISCONSIN.—Pby of Winnebago.** Kil-  
bourn City ch Cent Soc'y 2; 1st ch, Fond du Lac  
62.75, Sab sch 17, 61 75

Total received from churches \$4,915 11

**LEGATES.—Bequest of the late John Barrow, Ros-  
sie, N. Y. 8,039.33; Legacy of Rev. David McCon-  
anghy, D. D., dec'd, Washington, Pa. less expenses  
311.50, 3,344 89**

**SYNOD OF REF. PR'N CHURCH.—Scholarships**  
261; Dehra Sch Building 389.56, 1,120 56

**MISCELLANEOUS.—Mrs. Catherine Kinsey, Del.  
co., Pa. 5; H. E. S. Honeybrook 2.50; J. W. Morton  
5; V. L. Morton 5; — Superior, Wis. 2.88; Miss  
Field, Phila. 10; A Backwoodsman 2; From three  
little cousins, Willie Herbert Montgomery 50 cents,  
Sammy Russell Park 50 cents, Mathew H. Park 25  
cents; Mrs. E. C. Townsend, Painted Post, N. Y.  
5; Mrs. S. H. Huston 5; Henry Eckert, Long Island,  
Alleghany co., Pa. 25; R. L. and A. Stuart 2,000 for  
Brazil, 1,000 for chapel in Rio; Col. G. Loomis 5;  
W. W. T. 1; A Friend 800; A Friend 10; Theo.  
Jones, Bristol, Wis. 10; A Friend 3; Cash 500; S.  
B. Green, Lawrenceville, N. J. 100; Savings of  
Little Willie Janvier, dec'd 81 cts; Anonymous 20;  
Granite State 2.50; Mrs. M. C. 5; A Thankoffering  
5; "C." 500; A Friend 500; Harriet C. and Willie  
Stewart, Hanover, Pa. 3; James Bayard, Phila. 50;  
Thankoffering 50; J. Dimick 5; Thos. C. Robison,  
Washingtonville, Pa. to con Wm. Randolph Robison  
L. M. 30; N. C. Danville, N. Y. 2; E. E., Oxford,  
Ohio 10; Rev. H. S. Huntington, gold 10, premium  
3.79; Rev. D. R. Foster, Phelps, N. Y. 5; Miss  
Julia Hill 10; Rev. T. P. Spear and Wife 10; Miss  
S. L. Stonerod 10; Mrs. S. R. Brown, Hillsboro,  
Ils. 10; Rev. A. Munson 5; Chapin Miss'y Assoc'n,  
N. Y. for China 100 for support of child in Shanghai  
Institute 15; Phila. Soc'y, Nassau Hall 35.80,  
5,894 64**

Total receipts in May, 1867, \$15,275 90

Four boxes received from Ladies' Sewing Soc'y,  
1st ch, N. Y. for Omaha Mission, value \$688.

WM. RANKIN, Jr., Treasurer.

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August, 1867.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

AUGUST, 1867.

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## MISSIONS OF THE PRESBYTERIAN CHURCH.

### THE CHILDREN'S FREE-WILL OFFERING.

It is known to most, if not all our readers, that the General Assembly called upon all the Sabbath-schools and youth of our church, to aid during the year our Board of Foreign Missions.

The manner in which this is to be done, and the reasons for it, are set forth in the following resolutions :

*“Resolved*, That it is the deliberate and solemn sense of this General Assembly, that the children of the Presbyterian Church are her peculiar charge and care. That it is her especial duty, and one that has been too much neglected, to see that they are trained up in orderly, systematic habits of benevolence, to love the Boards of our Church, and our Church's great commission to preach the Gospel to every creature.

*“That* in view of the alarming present and prospective condition of the treasury of our Board of Foreign Missions, a committee of this Assembly, to be nominated by the Moderator, be appointed, whose duty it shall be to address a circular letter to all the Sabbath-schools, Bible classes, children and youth in our connection, and in every place where children meet to talk of and sing about Jesus, and tell them of the immediate and pressing wants of this Board : that they are \$35,000 in debt ; to tell the children that the fathers turn to them because we are commanded to do so ; that the fathers of the Presbyterian Church believe that there is power in prayer, power in litanies, power in concerted action, power in the children and youth of the Presbyterian name, when properly directed, to pay off the whole debt in a single day.

*“Resolved*, That to this end, and in view of all the blessed influences that cluster around it, the General Assembly recommend to all pastors and superintendents to set apart the second Sabbath in October next, when, in all our Sabbath-schools and Bible classes, after appropriate services, a collection be taken up to extinguish the debt.

*“That* in their circular to the children the Committee press upon them to begin at once to prepare for the great day of the children's free offerings, by self denial, and by saving every penny, and by earning something every week for the great object.”

These resolutions, with the appeal prepared by a Committee of the Assembly, have been sent to every superintendent and pastor in our church, and we call upon them in the name of the Master and by their love of souls, to lay this whole matter before the children under their care, that they may thoroughly understand what is demanded of them, and the reasons why they should be interested in the missionary enterprise.

It is not simply asking the children to give a specific amount, or to do



something special in the present exigencies of the Board, that we urge all concerned to take hold of this appeal; but it is to use our peculiar monetary condition so as to interest the children in the work at large, and bring them into active service from this time forward. It is not to ask them merely to help to pay a debt, but it is to show them the progress of the work in South America, Japan, China, Siam, India and Africa, and the increasing calls upon all to do more for the guilty and perishing heathen. It is not to present this subject as a spasmodic affair, and the whole thing as a matter of impulse, but to show them their strength and their duty—their *strength* in “the power of prayer, power in littles, and power in concerted action,” and their *duty* in identifying themselves with this blessed work, and giving to it their youthful energies and their future efforts. Let them feel that they ought to help this cause; let them see how they can aid it; let them know that there is a place for them to fill and a service for them to do; let them be taught how they can sympathize with the wretched, and what they can accomplish for their recovery, and how that, in blessing others, they will be blessed themselves; and their young hearts will be stirred, and a combined strength will be put forth that is now largely latent or ineffective.

We need at this juncture of our history, at this stage of our work, the whole available resources of the church, material and spiritual; we need not simply for present, but for future results, the aid of the Sabbath-schools of our church. Upon the training and culture of the young, upon the spirit now caught, and the habits at this period formed, by God's blessing, much will depend. It is to them not only a golden opportunity, but it is also to the cause of missions, and this should be known and understood by pastors and teachers so as to seize the present providential call, and turn it to account.

We ask, has not the time come when there should be a missionary society in every Sabbath-school, missionary instruction from time to time in every class, and an earnest missionary spirit in every Christian household?

Pastors and teachers, we look to you to give effect to this recommendation of our General Assembly. Through you we turn to the children, and whilst labouring with you to turn them to Christ, we ask for their co-operation and yours, in the evangelization of this sin-stained earth. Let none say that they can do so little as a reason for doing nothing, and let no one feel that the present is inopportune, and that the agents are too feeble, and by this throw obstacles in the way.

“Oh, stay them not! nor check the zeal  
Of any in that youthful band,  
Who long to spread a Saviour's name  
To earth's remotest land.  
Lest death should seize that little one,  
And snatch him from a work undone,  
With swift, relentless hand.

“Oh, stay them not! lest far away  
Some poor benighted heathen slave  
Should find from all life's toil and woe,  
A sad and hopeless grave;  
And souls should perish in despair,  
Whom now the effort and the prayer  
Of little ones might save.”

## COMMUNICATIONS FROM THE MISSIONS.

**Furrukhabad Mission.--H. India.****Furrukhabad District.**

WE continue this month the interesting tour in February last among the villages of this district, as sketched by Rev. Samuel H. Kellogg.

*A dreary scene.*—This morning leaving Táligrám, we dispatched the carts for Tirdá, twelve miles distant, and directing the Catechists to preach in the villages on or near the road, Bro. Wyckoff and myself, being mounted, took the villages at a distance from the road. After about thirteen miles ride, preaching in several villages on the way, we reached the Eesun Nuddee, a small stream where we had been told that we would find a ferry or a bridge of boats. The stream was low however, and there lay the "Ferry boats" fast in the mud, and no sign of any bridge or means of crossing. Down a little descent we came to the water, where were gathered the native brethren discussing the difficulties of the case. There was plainly but one way; to drive the carts through the water and mud up the steep bank, which rose from the river on the other side. One or two of the carts had not yet come up, they were toiling through the heavy sand two or three miles back; we must need wait for them, so dismounting, we lay down in the shade of a deserted hut, till they should arrive. A dreary desolate spot it was; no green grass, scarcely a tree to be seen, nor a hut, nor any break in the monotonous scene, except the black muddy stream that sluggishly rolled at our feet, and a company of Dhubis (washermen) washing their clothes. Nothing to be done but to wait; so we fell asleep, till at last awakened by the shouts of the cart drivers who after about two hours had come up. Then off with some of the boxes, which the good brethren carried over on their heads; then into the stream with the carts, all hands, preachers, colporteurs and cartmen, pushing and pulling and shouting; now fast in the mud, now ahead with a

jerk, till with many a threatened capsize, all were safely over.

*An excellent thought!*—Two miles more to Tirusá whither Bro. Wyckoff and I galloped ahead to look out a place for our camp. Tirusá is a large town, the residence of a petty rájá, who, under English protection, maintains a petty sovereignty over a realm about as large as some of the little German kingdoms extinguished last summer. We were quite off any frequented route of English travel. No missionary had been here before, except possibly Bro. Scott some years ago; of this I am not sure. But a Sahib was a rare sight, and so young Tirusá turned out to see, much as the village boys at home to see an elephant. With a mob of inquisitive boys at our heels, we went around, looking for a camping ground, when we met one of our colporteurs who had been laboring near here, who shortly piloted us to a pleasant grove in which, when the carts came up, we pitched our tents, not unprepared to appreciate a dinner which we got after our manifold delays, at 7 P. M. twelve hours after breakfast.

Mohan Lal told me that an excellent thought had come into his mind this afternoon. Said he, "when we were fast in the mud in the Nuddee, and all the brethren took hold and pulled the carts straight through the mud and water and up the bank, then I thought, that if we would only take hold of God in prayer in that way *all together*, the blessing would come and thousands be saved."

*Preached Christ to them.*—To-day was the Sabbath, and we were not sorry to rest from our travels. In the morning, we held service with our native Christian brethren. About evening we walked out into the bázár, when we were accosted by several persons of respectable appearance, who asked if we would kindly preach to the people, as they wished to hear what we had to say. A place was immediately prepared for us on the verandah of a little

shop, where immediately was gathered as large an audience as in the narrow street and with the high wind could easily hear. They listened in almost unbroken quiet for an hour and a half, as one after another we preached to them Christ crucified. At last it had become quite dark and we went back to our tents, where we observed the monthly concert of prayer with our little company; and so the Sabbath was ended.

*Is that really the Gospel?*—Early this morning went out into the country, which we found desolate and thinly settled. One large village was nearly deserted because of the barrenness of the soil. Rode out about two and a half miles but found only two villages, in which having preached, we returned.

After breakfast the Tahsildâr, one of the two head men of the place called upon us. He was a Mohammedan, a man of powerful mind, spoke English almost perfectly. A most interesting discussion ensued upon the doctrines of the gospel. He said he wished to know precisely what we taught as the way of salvation. "What," said he at length, "do you mean to say that God will never punish one who believes on Christ? that he will escape punishment on account of Christ's having suffered for him?" "Exactly, and in believing in this good news about Christ's bearing our sins, we are saved." "Impossible!" said he, "impossible! For if a man believing on Christ knows his sins will not be punished, he will go on in sin." Then we showed him how plainly his objection proved that we were preaching the very gospel of the New Testament, since Paul in Rom. vi. anticipates and answers this very objection; by which he was silenced though apparently still unconvinced. "But," he resumed, "is that really in the 'injil' (gospel) that Christ suffered punishment for the sins of his people?" Then we read in Galatians: "Christ hath redeemed us from the curse of the law, being *made a curse for us*;" and Isaiah liii. "Well" said he, "I never knew or heard before that Chris-

tians taught such a doctrine as this." In this strain the conversation went on for an hour; when he took his leave. Never have I even in America, seen an unconverted man, who seemed to apprehend so distinctly the teaching of the gospel as to the way of salvation. Though he showed no disposition whatever to receive it, still his very objections showed how clearly he understood it. We were rejoiced indeed that we had such an opportunity with a man in his position, of course rarely accessible to the missionary; rejoiced, that he left us knowing, as he said, what he never had known before of Christ's doctrine. It is a great thing to have the nature of the gospel understood, and the essential and immeasurable difference between it and all human schemes of salvation clearly apprehended.

The afternoon we spent in preaching; and as it was a market day, and we had preaching in several places, many hundreds heard the gospel, not a few doubtless for the first time.

*A little leaven.—Idolatriy.*—Left Tirua for Thatâ; on our way stopped at Karun-nagar, a little hamlet where lives Ganesh one of our colporteurs; distant from Futtehghurh 40 miles. His family were expecting, and had prepared breakfast for us, unleavened cakes, curry and sugar cane juice boiled down to a paste; all which, spoons, knives and forks being unknown in those parts we ate in orthodox Hindoo fashion, with the *fingers*, to the delight of our native brethren and wonderment of the villagers gathered around the door who had never before seen a "Sâhib" eat in that way, if indeed ever at all. Then we gathered all the little village, and men and women came and we talked to them and read the Bible and prayed with them all. They appeared much impressed with what they saw and heard and we hope that good was done. At first they would not let Ganesh remain there, but at last their hearts have softened and they allow him to live there in peace.

Leaving Karûn-nagar, we galloped

quickly through a drizzling rain to Thātī, and remaining there over night, the next day (February 6th), hastened on to Mōkkhanpur where was to be a large melā where we wished to preach. On our way thither we were much impressed with the changed demeanor of the villagers in the Cawnpore district into which we had now come: who generally received us with indifference, or with intense hostility; scarcely allowing us to preach. What with the delay of the carts over execrable roads, and the weariness of a long ride in the hot sun, we did not when at evening our tents were pitched feel able to preach. Here was an hourly increasing multitude which swelled at last to between thirty and forty thousand.

A Mussulman saint of some local reputation buried here; and year by year tens of thousands come to worship him; Mussulmans, in defiance of the Koran which forbids all such idolatry; Hindoos, in whose Pantheon is room for all gods and all saints of every creed and every age, and for this Salār Madār among them.

*A great uproar and hatred of the truth.*  
—Bro. Wyckoff had an experience this evening which reminded one of Paul's at Ephesus. A large audience, some 500 Mussulmans had gathered; Jemādār was preaching, when, to break up the preaching, the multitude began to shout "Salār Madār kī jai!" "Victory to Salār Madār!" Jemādār stood his ground like a lion, and at last, after a great tumult, the riotous element left, and Jemādār finished his preaching. Mohan Lāl followed him, and as he preached, some one from the crowd cried out; "Go and take the cloth off Salār Madār's tomb, and if no harm comes to you, we will believe and worship him no more." Mohan Lāl instantly replied, "Get me permission from the sarkār (government authorities), and I will not only do that, but I will dig up Salār Madār's bones!" Of course, they were not prepared for that. At last Bro. Wyckoff reports, he preached to a quiet and attentive audience, as large as at first.

Preached to-day (8th.) in various places

in the mela, with various degrees of attention and interest. At evening unfortunately a nautch girl began to dance near where I was preaching and most of my audience ran off to her. Yet one or two remained and listened for an hour with the tears often rolling down their cheeks. It is not the large audience alone that makes preaching sweet. Met an inquirer in the bāzār to-day, who promised to come to our tent this evening, but failed to keep his appointment.

Khādīm Masfī, one of the native preachers, formerly a Mohammedan, tells me that he met several Mohammedans to-day, who, recognizing him, began to say: "Curses on you, apostate!" He answered, "Curse on! Curse on! I am all the happier." "How so?" they asked. "Because Christ said 'Blessed are ye when men shall revile you.... for my sake; for great is your reward in heaven.' The more you curse me, the greater my reward."

*He must have died for me.*—To day has been a day of God's blessing. Great crowds have attended the preaching, and listened with unusual interest. One strange objection was made by some one in one of the evening audiences: "If Jesus will plague us, then we will believe on him." A native brother promptly answered, "Did he not plague you enough in the mutiny?"

Best of all to-day was the interview with the inquirer of yesterday, who came to night to our tent. After evening prayers, he told his story.—"Three years ago," said he, "I was at this mela, and I bought a tract of the colporteur. People said to me; 'Do not buy that, you will lose your dharma (religion) by it.' But I said, 'No, that cannot be. And if it is false, four pice is not much to lose, if it is true, then it is well worth it.' In that the Hindū and Christian religions were compared, and I began to think that my religion was false. In the tract I read of the Gospel. So I said, 'I must have a Testament;' and I bought one. In that—what did I read! that Jesus Christ loved sinners and came and died to save

them; loved *all* sinners! *all* sinners! it said so,—‘the whole world. Then he must have died for *me*.’ Here his struggling emotions overcame him, and he broke down and wept freely. After two or three efforts, he went on with a broken voice: “When I saw that, then I said in my heart, What a Lord is this! who has *loved me*, and given his life for *me*! This Lord shall be *my* Lord, and I will be his servant.” He wished, at a suitable opportunity to be baptized. I instructed him that he must not suppose that there was any power in baptism for salvation, “You do not I hope trust in that?” He replied, “I have never yet received baptism, I do not know whether I will receive baptism from you; how then can I trust in it? I have nothing at all to trust to but Christ.”

This man has two wives, one wishes to remain with him and be a Christian; the other clings to her idols. The former had come with him to the mela, in hopes of seeing us. We suggested that he should bring her to our tent to worship on the morrow, the Sabbath.

*I cannot give up Christ.*—He came, bringing his wife, a modest, intelligent woman with him. After service we talked with her. Asked her what she thought of idols. “They are only stones,” she said: “they cannot see, nor hear, nor walk; how then can they do any thing for me?”

Again “Do you love the Lord Jesus?”

“Love him? How could I help loving him, when I heard he had died to save me?” These two give the most convincing evidence that they are led by the Spirit. All the more so that for Jesus’ name they suffer every kind of persecution in their village; they threaten, should he profess Christ, to kill him; in no case will they allow him to remain in the village. He wished to come to us; I told him we could make him no promises of assistance, for our means are but limited, and work hard to obtain. “Well,” he replied, “be that as it may, I must leave my village; I know not where to go, but I can not give up Christ.”

*The greatest of questions.*—In the even-

ing, going out into the mela to preach, I was accosted by two men, a Mohammedan and a Hindoo, who asked me to show them the way of salvation. As I began, the Mussulman interrupted me,—“First of all explain how we came to be sinners.” “No! no!” impatiently rejoined the Hindoo; “not that! I know I *am* a sinner; that is enough; I only want to know how to be *saved* from sin.” And as I preached Christ’s cross to them, it was a most pleasing thing that whenever any one might interrupt me by any irrelevant question, not this Hindoo only, but many in the crowd who had gathered, would silence him, nor willingly allow any thing but that I should answer this one question: How may we be saved from sin? The Hindoo drank in my words like water as I told him of Christ dying in the sinner’s stead: “Yes,” he broke in at last; “so we are saved from hell; but how shall we be saved from the *power* of sin?” . . . Such a degree of individual interest in a promiscuous audience, I had never seen. It was the old Pentecostal question “What must we do?”

## Lodiana Mission, N. India.

### Dehra.

THIS town is situated in a beautiful valley called the Doon, which lies just within the lower Himalaya range of mountains. It is 47 miles east of Saharanpur; mission station commenced, 1853; missionary laborers—Rev. John S. Woodside and wife. *Rev. Gilbert McMasters*; Miss Catherine L. Beatty, teacher; native Christian assistants—one licentiate, four miles from Dehra; one native catechist. The account of the Hardwar mela, and the new sect of Kookas, will be of interest to our readers. These were sent by Rev. J. S. Woodside.

*The mela.*—I went to the Hardwar mela on the 28th of March, and returned to Dehra on the 15th of April. We had a large force there this year, but the numbers of the heathen assembled were so great, that we could not preach to a very large proportion of them. The brethren, Morrison, Sr., Caldwell, Calderwood, and my-

self, accompanied by some 12 native assistants, represented the Lodiana Mission. Rev. A. Brodhead, of the Furrukhabad Mission, was there a part of the time. The English Baptist Mission was represented by two missionaries, and a native assistant. The Church of England Mission, had one native assistant there, and the American Methodist Mission, one missionary, and assistant. Altogether we had about 20 men able to preach the Gospel. The numbers assembled, were about two millions.

*Cholera.*—Government had previously made most admirable arrangements for sanitation, and the general regulation of the vast multitudes. The consequence was, that our position was much more comfortable than it ever was before at such a time. Sickness did not break out till the 13th, when cholera made its appearance. This disease it is feared will spread all over the country, in the track of the pilgrims. Three cases were reported at this place yesterday. There is a large encampment of pilgrims at a place named Rikhi-Khes, on the Ganges, from which 15 deaths were yesterday reported.

*The Gospel spreading.*—With regard to our work at Hardwar, I would remark that I never before saw so much intelligence on the subject of the Gospel as was there manifested. The name of Jesus is now familiar to every native, and many of the religious orders seem to look upon Him as they do upon any of their own sacred characters. The leaven of the Gospel is thus spreading, and will gradually leaven the "whole lump."

*A new sect.*—I enclose herewith, an article cut from a local paper, about the new sect which has lately sprung up near Lodiana. It is, as you will see from this article, becoming somewhat formidable. The shrine referred to is the one near which our lamented brother Janvier was killed, and it was one of the sect of Nihungs, or Akalis, that killed him.

*Dina Nath. Inquirers.*—You will be

glad to hear that Dina Nath, the boy who was supposed to have gone back to Hinduism at Lahore, joined us at Hardwar, and is now at Saharanpur. He says he never agreed to become a Hindoo again, but out of respect for his father, and fear of offending him, he submitted to certain ceremonial observances. This he now bitterly regrets, and has made up his mind to follow Christ through evil report and good report. He is an interesting youth. Pray for him, and let the church pray for him.

Many other inquirers appeared at the mela of some of whom we may hear again. Many thousands, yea tens of thousands, heard the word gladly. The result is in the hands of a higher than man.

*RAM SING, THE KOOKA.*—Perhaps very few of our readers who are not in the Punjab may know who Ram Sing, the Kooka, is, and why he is honored with especial notice in this Journal, but there are very sufficient reasons why his name should be as familiar with the English public as it is with the native population. Ram Sing then is the disciple of Baluk Sing, who seems to have died some years back, having foretold the fall of the Sikh power before the Khalsa arms were finally repulsed, and the Punjab become a British province. But Baluk Sing's reputation was slight, and his name, all but unknown, has been eclipsed by the fame of his successor, who has been steadily, though slowly, increasing the ranks of his followers, giving out that his vocation is to purify the Sikh religion, which he declares is no longer what it used to be in the time of Govind Sing. What the actual doctrines of this new religious leader may be, it is not of much importance to enter upon now, and it will suffice to mention that, as far as can be gathered from trustworthy reports, he objects to all idol-worship, to eating meat and smoking tobacco, truth-telling being also a *sine qua non* to all who choose to adopt his creed. His followers may be known by a peculiarly

shaped *puggree*, which is not allowed to come over the ears, and the wearing of a worsted necklace containing 108 beads.

Whether, as some suppose, under this aspect of religious fervor, are concealed plans for the overthrow of our rule, cannot now be determined; but he is said—though this is again denied—to have prophesied the downfall of British rule in 1865, and it is a fact that he was not very long ago arrested, and has ever since been under the surveillance of the police of Lodiana, where he resides. But a new feature in his case has now appeared, for he is desirous of visiting the various holy Sikh shrines, and having requested leave to go with his disciples to the great Fair at Anundpore, Markhowal, in the Hoshiarpore District, the Punjab Government, seeing no reason why his wish should not be gratified, accorded him the permission he demanded, and he was informed that he might set out on his pilgrimage. Complications now arose, for the Sodees, the descendants of the founder of the Sikh faith, who farm the revenues of the temple at Anundpore, are, of course, followers of the Sikh religion as it at present exists, and naturally objected to the intrusion of a reformer who no longer held to the orthodox tenets, and the position of Ram Sing with the priests might not inappropriately be compared to that of Luther and the Roman Catholics; for we may imagine Luther declaring his was the true faith, and persisting in performing Protestant service in Cologne Cathedral, much to the horror of the Catholic priests, who guard the bones of the eleven thousand virgins and other holy relics. But there is a difference in the present religious dispute, and it is that the Anundpore shrines are open to all Hindoos, Sikhs, or Mahommedans, and thus for Ram Sing, and his followers, to apply for entrance to the temple, is not such an extraordinary report as at first sight may appear. Whatever the fancies of outsiders might be on this head, it was pretty patent that the fanaticism of the Sodees would interpose a very formidable obstacle to any-

thing like a peaceful entrance, and the event proved that it was only by the merest good fortune there was not a bloody tumult.

Ram Sing is of a thin habit of body, about 50 years of age, and some 5 feet 10 inches in height, but a slight stoop makes him look shorter. His eyes are deep set and close up to the eye-brows, which are almost covered with the *puggree* that he wears low over the forehead. The nose is beaked, with small nostrils, and high cheek bones make his eyes look smaller than they are, while a thin wiry moustache and beard cover the lower part of the face, but do not conceal the contour of the jaw. In conclusion, it may be added, that he is slightly marked with the small-pox, and has a furtive expression of countenance; but his manner is gentle and quiet, and he, to an ordinary observer, would be considered a politely behaved man. Such is the individual who has got already together a sect of over 100,000 men, and it is for the Government to determine whether it is safe for a man who wields such enormous power as does Ram Sing, to wander about the country, a sort of demi-god for the people to fall down and worship.

#### Cashmere.

THE valley of Cashmere lies between the 34th and 35th degrees of north latitude, and is surrounded by lofty mountains. To the north is Little Thibet, and to the south is the Punjab. It is some 90 miles in length, and its greatest breadth is 60 miles. The population is diminishing. The people have been oppressed for centuries, and are greatly impoverished. The Gospel can alone elevate and save them.

Rev. J. H. Orbison, of Rawal Pindi, gives in the following article his views of that beautiful portion of our earth, and of the mission recently established among the people.

*The vale of Cashmere.*—Cashmere has long been celebrated as the "Beautiful Valley." It is, indeed, one of Nature's

choicest gems. The Persian Poet has described it in the couplet,

"Kashmeer, Be-nazeer,  
Kashmeer, Jannat-pazeer."  
Cashmere, the unparalleled,  
Cashmere, the Emparadised.

The people, however, so far as sin and dirt and oppression are concerned, are, alas, any thing but "Emparadised!" Many of them have left the country, and settled at Rawal Pindi, and other places in the Punjab, where they are still noted for their wickedness and filthy habits.

*The influence of our missions.*—It may be remembered that many years ago, when our Board had not yet begun or was just entering upon the mission work in the Punjab, it even then hoped and intended to do something towards taking up Cashmere as a field for missionary operations, although the country at that time was seldom visited by Europeans, and was quite inaccessible to the missionary of the Cross. This intention was never carried out, by the actual establishment of a mission in Cashmere by our Board, yet our missionaries at many of the stations in the Punjab, have had the opportunity, in the good providence of the Lord, of preaching to multitudes of Cashmerees, and have been instrumental in the conversion of some of them. And before any European missionary had visited that country, some of these converts were the first to unfurl the Gospel standard there, and preach and distribute Christian books among their countrymen; and some of them have since rendered good service when the regular organized mission was started. For example, old Qâdir Bakhsh, of Lodiana, who made two visits before any missionary, and was imprisoned for the Gospel's sake, and now continues to labor there in connection with the mission since established.

*The English mission.*—The honor of taking up Cashmere as a permanent mission field, was reserved for the English Church Missionary Society. And it seems well ordered thus, for our mission

has never yet been strong enough to spare a missionary, while England is in a special manner, responsible for India and Cashmere, to which she is a "debtor," to minister in spiritual things.

*Two tours into the valley.*—I have been able to make two tours into Cashmere of two months each, going and coming by different routes, and passing through the whole length of the valley, without any expense to the mission. In 1864, I took my family with me, and this last summer, (1866,) I was accompanied by a pious English officer. One great object in these journeys, was the benefit of health. They were also made subservient to preaching the Gospel, and distributing tracts and books. Suleman, the catechist, formerly a Mohammedan, and Cashmeree by birth, accompanied me the last time, and was a great help to me, especially in places where only the Cashmerian language is understood. In the larger and more frequented towns and villages, in the hills and valley, we had no difficulty in making ourselves understood with the Hindustani language, or Persian or Hindi, or a mixture of all!

*The way to the valley.*—The road runs from Rawal Pindi, forty miles to Muree, the nearest Hill station in the Himalayas, about 7000 feet high. Thence the journey is divided into ten days' marches through the mountains to the entrance of the valley. At the end of each stage there is a rest-house, but many of them are fit only for cow-sheds, and frequently owing to fleas *et id genus omne*, are any thing else than rest-houses! the traveller finds a small tent more comfortable. The road, if such it may be called, is, for the most part, a mere path, fit only for goats and mountaineers. In some places it runs prone down the steep descent of the mountain, in others, follows the rocky bed of some torrent, and in others winds around the mountain side like a mere thread upon a rock. Our tent, baggage and books, were carried part of the way by mules, but for the most part by Hill-



men. It is not uncommon for mules to be capsized with their loads, and dashed down some steep precipice. The "*Sine qua non*," (as Dr. Brown calls the "gude wife,") and the children, or little *sine qua non*s, (?) as we may call them, were carried in Jānpāns, or swinging Hill-chairs, which are suspended on poles, and carried by the natives on their shoulders, in Indian file. A stout pony and "shank's mare," together, did the scrambling and toiling for myself. The labor and fatigue, and difficulties of the way, although so fearfully real and important, have not been mentioned in Lalla Rookh. The traveller, however, does not escape, and cannot overlook these things which would be far more pleasant in imagination than reality.

*The scenery.*—But the scenery more than repays, and far surpasses Moore's descriptions and imaginings. In some places your path-way winds along through tall firs and cedars of Lebanon, in others through groves of Apricot and Mulberry, and in many places is skirted with plum and peach trees, and the white climbing rose, and flowers of every hue, in tangled profusion, with here and there the red rose of Cashmere, and scarlet bells of the Pomegranate. Now you descend into some deep rocky glen, shadowed with vines and trees, and cooled by the fresh water brooks and torrents, and again you rise to some look-out point, from which you behold lofty snow peaks shooting up all around the mountain-bound horizon, and at times seeming to approach and recede in turns, as you wind along the crooked path, and again at times disappearing and reappearing, as if playing at "hide and seek," behind each other and among the clouds.

*Preaching by the way.*—Opportunities for preaching occurred even in some of the wildest parts of the journey in the mountains. At the end of the second stage from Muree, where we spent a sab-bath, we met with a man who had heard the Gospel preached in the Punjab, and

was familiar with the names of some of our books which he asked for, and we were able to gather quite a crowd of coolies, officials and travellers, who listened attentively. Some natives hearing that books were given, came from a neighboring village to receive them. At Chikar, (the fifth stage,) a considerable village, we had first a crowd of Cashmeree Moham-medans, who had settled there. And again, at the other end of the village, near the native court-house, a number of officials and others, many of them Dogras the caste of Hindoos, to which the present ruler of Cashmere belongs. With the exception of a few officials, none were able to read.

Further on at Chagoti, and Uri, and Nowshera, before reaching the valley, we were also able to do something in preaching, and distributing tracts and books. The people for the most part listened very quietly, perhaps from fear or curiosity, and were glad to take our books, because they got them for nothing. The same may be said of our experiences everywhere on the way, and in Cashmere itself, and in the pretty little valleys of Poonch and Pearl, which lie one side, and which we also visited by taking a circuitous route, over the Passes of Hajée Peer, and Peer Punjab, whose hoary summits, towering up more than 12,000 feet, are white with perpetual snow. The experience was so much the same everywhere, and differs so little from what we have in the Punjab, that it is unnecessary to describe it further, and the more especially as the object of this sketch is to tell something of the "Cashmere Mission," which must now be noticed to the exclusion of many other interesting items.

*Beginning of the mission.*—In the winter of 1862, the "Cashmere Committee," composed principally of laymen in the Punjab secured, the co-operation of the English Church Missionary Society, and one of their experienced missionaries was sent from Benares as a pioneer, early in the spring of 1862. He was afterwards joined by the Rev. R. Clarke, from Peshawur.

They took up their abode in the outskirts of the city, as they were not permitted to reside inside. Their efforts to get up a school were not successful. But they and the native assistants, were able to visit and preach wherever they pleased in the city of Cashmere, (Srinuggur,) and the towns and villages. In the course of the season there were a few inquirers and candidates for baptism, though they were not very promising. When the month of November arrived, the work had to be suspended for that year, because no Europeans are permitted to remain during the winter months, according to an order which was issued some years ago by the Governor General of India, at the request of the native Ruler. Efforts were made in vain to have this order modified, and the restriction removed. Consequently Mr. Smith returned to Benares, and Mr. Clarke to Peshawur. However, Mr. Clarke returned the following spring of 1864, with his family, and several native Christians. Through some natives in the Punjab, he had succeeded in making a commodious house in the middle of the city, without consulting the authorities, which was very imprudent, as afterwards appeared. On his arrival he proceeded at once to occupy the house. But it was soon surrounded by natives, yelling and pelting with stones and bricks, and all sorts of missiles, and threatening to burn the house down. This was all done through the connivance and instigation of the officials, who had doubtless received their cue from their superiors. With difficulty the tumult was quelled without much injury. We found them still in the house in June, where we visited them, and they continued there for the season. Although there was no success in getting up a school, because of the opposition of the authorities, and though they and the inquirers did not escape annoyance and trouble, still Mrs. Clarke was able to do something as a "Mem Sâlib Doctor." She visited the families of the natives, and received a large number of patients, male and female, who came for medicines and advice,

on fixed days. And Mr. Clarke was not prevented from preaching in the city and country. Whilst accompanying him in this work, it seemed to be very much the same as at any station in the Punjab. Indeed, the people generally, were very quiet and friendly—only when instigated and urged on by the authorities, did they show much opposition. As permission could not be obtained to remain during the winter months, or to occupy a house in the city, Mr. Clarke and the Christians were compelled to leave the valley, in November.

*A medical mission.*—In 1865 it was thought that a medical mission under new auspices, might succeed better. This undertaking carried on by the same "Cashmere Committee," in the Punjab, in connection with the Church Mission Society, was begun early in the summer of 1865, by Dr. Elmslie, a Scotch Presbyterian, trained in Edinburgh as a medical Missionary. He took with him some Christian compositors and apprentices, and the old Cashmere catechist, Qâdir Bakhsh. They resided in a little house, and tents in the suburbs. This mission was in a measure successful. Some sixteen hundred patients from the city, and three hundred from towns and villages, came in the course of the season, seeking relief. The restriction with regard to Europeans remaining during the winter, has not yet been removed—hence Dr. Elmslie spends the cold weather in the Punjab in connection with some mission, and returns to Cashmere in the spring. In 1866, the second year, the number of patients had largely increased. During our second visit, the number in attendance, had risen to one hundred and forty daily, and continued to increase. Diseases of the eye, and "stone," and "sores," and diseases brought on by sinful habits, formed the majority of cases. But there were diseases of every name and kind, many of them requiring surgical operations. The daily routine was as follows: The patients were all first assembled in a tent for an address and prayer. After this was over they went, each with

his ticket and number, to the dispensary to be examined and prescribed for, one after the other, forming a sad procession of "wretched, sick and sore!"

It is hoped that this mission may still prosper more and more, and be permitted to remain during the winter as well as the summer. In the meantime, it is gratifying to find that another Rajah of the neighbouring Chumba State, has made application to have a medical mission established in his Territories, and Dr. Elmslie has been spending his winter there.

*Morally, Cashmere is no Paradise.*—Cashmere is certainly a most interesting field for missions, and demands the prayers and attention of the Christian world. The valley contains some large cities, towns and villages, with a numerous population, composed of Hindoos and Mohammedans. The people are engaged in cultivating rice, saffron, &c., &c., and in various handicrafts, especially manufacturing cloths, silks, papier mache, and the world renowned shawls. But they are generally very ignorant, and much oppressed. Many are the complaints in secret, and everywhere murmurs are whispered in your ear. At one place a wretched old man with his daughter and grandchild, came cautiously and timidly to our tent, as the representatives of a large circle of relations, urging us to receive them, and promising to become Christians, if we would only take them with us, and help them to escape from the country! Perhaps nowhere else can be found so much sin and suffering, encircled with so much natural loveliness. Nevertheless, the Eden-smiles of Nature still appear, through tears and thorns, and shadow of death.

*The beauty of the scene.*—The best bird's eye view of the valley, is from the top of "Takht-Sulaiman," the Throne of Solomon, where, according to the tradition, that great king, seated on his "flying throne," which was borne through the air by swift Genii, stopped for a moment in one of his perigrations to sur-

vey the enchanting scene. This lofty spur, now called "Solomon's Throne," juts out from a high range, not far from the middle of the valley overlooking the city, and commanding a view of the whole panorama, which lies spread out like some Fairy-land, dotted with gardens, and carpeted here and there with exquisite devices and patterns, and Gobelin tapestries, designed and woven by Peris and Genii, in the olden times, and which have since afforded an inexhaustible store of designs for the unique shawls of Cashmere. Just beneath you, lies Soinuggur, the chief city, with the "Palace and Fort of the Lion," and Hindoo Temples, and Moslem Mosques, and Hurri-Purbut Fort on the conical Mound, and the quaint bridges, and Poplar avenues, and spreading suburbs, &c. To the left you behold the river, formed by melting snows of the high mountain tops, and the springs which burst from their base, gliding broad, smooth, and majestic, back and forth, across and adown the valley, and curving in great bends and loops, through fields and groves, and gardens, till it reaches the city, through which it runs, sending out branches for the streets and canals of this Eastern Venice, on which move about the primitive boats, very *unlike* gondolas. To the right you see canals and inlets, and the far famed Lake, on whose banks spread out the celebrated gardens, "Chunar," and "Nishant," and "Shalemar," with their rows of fountains, and whose bosom is studded with the Golden and Silver Isles of Poetry, and whose shores are fringed with floating gardens. In front beyond the city, you see the river, with its waters reunited, winding along down leisurely in all its force, fertilizing the valley, and helping to form other inlets and lakes, as "Manusbul," and the "Wooler," till it reaches Baramoolla, at the other end of the valley, where it bursts through the mountain ranges by a narrow pass, and leaves Cashmere roaring, and rushing, and dashing angrily. Leaving the view beneath, you behold, as you raise your eyes, "mural mountains," crested

with snow, encircling the whole valley in its entire circumference, and shooting up their white pearly peaks and battlements into the sky, like sentinel-posts for the guardian angels of the valley, denying access like the walls of Milton's Paradise, as if Nature would seclude this, her sanctuary of beauty from intrusion and desecration.

But, alas ! Satan and sin have entered even here, and marred everything. Christianity is nowhere more needed. Were the curse, and thorns, and trail of the serpent removed, this would, indeed, be "Paradise Regained," and the Persian Poet's verse would be true. "If there is a Paradise upon earth, it is this, it is this, it is this."

J. H. ORMISON.

### Japan Mission.

#### Yokohama.

THIS town lies on the gulf of Yedo, and a few miles south of the city of Yedo. Our mission in Japan was begun in 1859. James C. Hepburn, M. D. and his wife, with the Rev. David Thompson, are the missionary laborers. The following letter of Rev. D. Thompson, of May 20th, sets forth some of the encouragements and difficulties in that important field.

*Prospects.*—As I stated in a former letter, the prospects of the mission grow daily more encouraging. We who live amongst and daily converse with the people of this land, and who constantly watch the course of events here, are not a little encouraged by what we see transpiring around us. A short time ago, the various representatives of foreign powers here, made a visit to Osaka, to have an interview with the Taicun. Several of the missionaries here, having knowledge of the contemplated visit beforehand, presented a request to the American minister, soliciting him to use his influence with the Taicun, to have the laws against Christianity repealed. Along with our written request, we also presented translations of sundry odious laws, &c. I enclose you a specimen of these laws that

you may see the difficulties that at present lie in the way of a Japanese, who might feel disposed to listen to the calls of the Gospel. The visit, we hear, has been made by the ministers. They were received graciously by the new Taicun, and in a manner which denotes wonderful progress for Japan, and shows that the present Taicun is a man of large and liberal views, and not at all afraid of innovation, nor disposed to conserve old customs. Whether the subject of toleration of the Christian religion was mentioned to him or not, we have not yet learned. Though we did not hope for much from the measure, yet we looked upon our making the request as a necessary step, to set the missionaries here in a true light before both the foreign and native officials. Now having done all we could, having declared the fact of our presence and our intentions, we feel at liberty to go forward and preach the Gospel, honestly and openly, and if difficulty arises it can not well be imputed to us. However, I do not believe any steady resistance will now be made to the preaching of the Gospel here. Last sabbath I had the privilege of explaining a chapter of the Gospel to a small congregation of thirteen persons, who assembled to hear, and who appear to take an interest in what they hear. This meeting was commenced some months ago, by Mr. Ballagh, and has steadily increased in numbers from the first, and I doubt not will continue to increase in time to come. We expect in due time to preach boldly, no man hindering, and no man fearing to be present in our assembly. Besides this sabbath-day service, our week-day Bible classes give opportunities of imparting instruction, which we much value. The work of translating and publishing the Scriptures, ought to be carried forward. Many a copy might be put in circulation now, and answer a better purpose than the Chinese Bible, which can be read only by a few learned men of the better classes. We need much the prayers of Christ's people, that our work here may be blessed.

*Form of indenture of an apprentice.*—This is to certify that I have been acquainted with A. B. from his birth. He is a reliable person. I engage that he shall be your servant from the 5th day of 3d month of this year, till the 4th day of 3d month of next year. His wages shall be, &c. (Here the amount and time or times of payment, &c., &c.) It is not necessary to speak of his obedience to the Government. He will also obey his master's orders, by day and by night. Should he be disabled by sickness, or not meet your wishes, I engage to furnish a man in his place, and be responsible for all loss incurred. *As respects his religion; from generation to generation his ancestors have belonged to the ("I. V. V. O.") sect, registered in ——— Temple, and under the care of a (such a) priest. He has no connection with the sect of Jesus Christ, which is prohibited by law. His Temple Register will be presented when demanded.*" Here follow the names of the responsible person, the apprentice, and his master. Now, when we consider that this is only one of many legal forms, all of which contain a clause like the above, aimed against Christianity, we can see what an adverse influence is in this way exerted. We feel that it is worth an effort to have this taken out of the way, and all the more on account of the heartiness with which our Japanese friends favoured the movement when we mentioned the matter to them. The Japanese are the persons to know and say whether such legal forms are an obstacle in their way or not. We do not want to be aided by the arm of the secular power, but we do want said power to take its arm out of the way. Hence we made our request. Whether it will be presented, or if presented, whether it will be granted, remains to be seen. In the meantime, we hope to labour more freely in the field already opened to us. D. THOMPSON.

### Mission to the Chinese in California.

SOME friends interested in the Chinese in our country, wrote to the Rev. A.W. Loomis,

our Missionary, respecting them. The following succinct reply to their inquiries, we publish for the information of others.

In 1852 the Presbyterian Board for Foreign Missions,—whose office is 23 Centre street, New York, commissioned the Rev. Wm. Speer, former Missionary at Canton, China, to come here to labor. Under his direction, a commodious Mission House was erected, with chapel, school-rooms, and rooms for the missionary family. Mr. Speer remained till 1857 or 1858, conducting the mission very efficiently. He organized a small church—conducted a newspaper in Chinese and English,—but failing health drove him from the field. He is now Secretary of the Board of Education, his office 907 Arch street, Philadelphia.

In 1859 I was solicited to take up the work, having been formerly a missionary at Ningpo, China. We have been diligently at work—we have a small band of disciples—they are zealous—we try to initiate them into active service—one lately returned to China to enter the Theological class, which we have there. Two others—bright young men, have expressed a desire to prepare to preach the Gospel. I have always had in my employ an educated and Christian Chinaman, who serves me both as Chinese teacher, and assistant—a valuable man. I pay him \$35 gold, monthly. I order books and tracts, and scriptures, in the Chinese language, from our printing press in Shanghai, China. I send many books to ministerial brethren in various parts of the State and territories, to distribute among the Chinese. I endeavor to enlist churches, and Christian people in labors for the Chinese—such as teaching them in their houses, and gathering them into Sabbath schools. We have at the Mission House stated Sabbath and week evening service—a Sabbath school, and occasionally a lecture with diagrams, maps, philosophical apparatus, telescope, &c.

A day and evening school is taught, sometimes the teacher has been paid from the Public School Fund; at the present

time a young man, is *giving* his services two hours each evening.

2d. Do you know any one qualified to work among them? At present I do not. A Mr. Condit, now at the East, was here five months last year, and labored very efficiently. He is connected with our Canton Mission, and our Board of missions is very anxious to have him return there, but by corresponding with the *Rev. J. C. Lourie, D. D.*, corresponding secretary, 23 Centre street, New York, you can learn whether he can be obtained for this field.

8d. What will be the expense? That question it is not easy to answer. The Home Missionary Society do not expect their missionaries can live on less than \$100 per month. If your ladies' missionary is to be located in one of the large towns, he will need enough to support himself and family; will need money for house rent, for chapel rent, and school-house rent, if they purpose to establish a

mission on such a basis as that. If he travel about to find the Chinese in their various mining camps, he will need a fund for travelling expenses — stage fare, at the rate of 8 cents per mile—hotel bills pretty well up.

4th. Is a perfect knowledge of the language essential to such service? Yes, I would say, decidedly—several persons at different times, have attempted to work in this department, without learning the language, but after a short time have become discouraged. The missionary needs not only a knowledge of the language, but a knowledge of the notions and habits and theories of the people, socially and religiously.

Another important thing to understand is, that the people in California are all from southern China, and from the country surrounding Canton, and a person having been a missionary in another part of China, would find that he had another dialect to learn should he come here.

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### MISSIONS OF OTHER CHURCHES.

#### Christian Civilization in the Fijis.

THE Rev. Mr. Calvert, Wesleyan missionary in the Fijis, said, at the Bible Society meeting, after noticing a grant from the Society of Bibles, the receipt of these complete copies of God's Holy Word has been the cause of the utmost rejoicing to the king and the people in those distant islands. The day of their arrival is a red-letter day in their annals, and some of our native agents especially were greatly gladdened at being permitted to handle the book. One of them exclaimed, "Now let thy servant, O Lord, depart in peace, since his eyes have seen thy works complete in the language of Fiji." That man had the great wish of his heart granted, and he shortly afterwards went to his last rest. I may now state that we received unexpected and remarkable help from a blind native youth whom we had

converted, who thoroughly understands the language, and by whom and the king I was assisted in the revision of the New Testament, which was presented by the British and Foreign Bible Society. An edition in large-sized type, and with complete copies, is now complete, and will soon be sent out. The other day a vessel sailing for Vancouver's Island was suddenly wrecked, several hundred miles from Fiji. Upwards of thirty-nine of the crew got into an American punt, but their ship went down before they could secure a supply of provisions. They supported themselves as well as they could by killing two or three sharks, and collected some water by means of a bit of sail. After drifting about for some time, and feeling themselves extremely weak, and altogether in a very miserable condition, they struck on a coral reef, upon which it

occurred to them that they were on the coast of the Fiji Islands, and they made up their minds that if that were the case they were doomed men. They, however, crawled out of the boat, dreadfully lacerated as they were, and managed to reach the beach. Wretched, and almost without hope, they waited that which they feared might, after all, be their fate. While waiting, however, in the utmost state of anxiety, one of them suddenly exclaimed, "I say Jack, all right, here is a Bible. We shall be saved. Thank God, we shall be saved. Christianity is here." The sight of the Bible re-assured them. Now, when we bear in mind that the invariable custom of the Fiji Islanders was to eat the bodies of those who happened to be shipwrecked on their shores, whether white or black, though I believe they do not like the taste of a white man so well as they do that of a pure native, I think you will admit that this circumstance is of great significance. Had 100 white men landed on those shores ten or fifteen years ago, every one of them would to a certainty, have been killed and cooked; but the shipwrecked crew of whom I have just been speaking, at once perceived that the existence there of the Word of God was to them a sign of safety. I will now observe that about 100,000 of the inhabitants of the Fiji Islands have, by your exertions, been supplied with the Scriptures, and are under instruction in the Word of God. Such has been the spread among them of this great book, the best book that can be read or followed by any individual. Forty thousand of them are regularly instructed in our schools, while there are 17,000 church members, and 5,000 on trial, for church membership. There are 15 class leaders, and 1,000 native catechists and local preceptors, besides 38 native missionaries already ordained by the imposition of hands, or on their trial for ordination. These, I may add, are men of right hearts, thoroughly in earnest, and faithful pastors of the Evangelist.—*Christian Work.*

#### Missions in China.

I HAVE visited all the Mission stations in China, excepting those at the extreme north and in Peking; but I must confine myself to a portion of the field. Go with me first to Amoy, 300 miles north of Hong Kong. There are three Missions in that island. One was established in 1848 by the Americans and by others; Our own Mission followed in 1844; and a few years after the English Presbyterian Mission, through William Burns and Dr. Young, entered the same field. Our own men remain to this day. They are the oldest missionaries now in China. They went out into the field more than a year before myself; and there they are still, never having returned to this country. The Missions at Amoy have been singularly successful, through the perseverance, the ability, and the single-heartedness of the missionaries. I visited the station in 1852, and there were but ten communicants in connection with all the Missions. If you were to go there to-morrow, you would find in connection with our Mission upwards of 400 communicants, and, in connection with all the Missions, more than 1200—1200 men and women regularly assembling around the table of our Lord. But let me come now to my own station at Hong Kong. It and Shanghai were the earliest occupied of all our Chinese stations, but the Hong Kong station has since been the most feebly supported at home. I was preceded in it by Dr. Hobson, a model medical missionary, who was driven from Hong Kong by the breaking out of the war to Shanghai; and it was a sad day for the mission when shattered health compelled him ten years ago, to return to this country; but his books are there still; his medical writings have been reprinted again and again by the Chinese themselves: and when I was in Japan, his works on physiology were reprinted for the use of the medical men there, by the Government. Well, I went to Hong Kong, taking with me three men who had been converted to Christianity

in another place, so as to form a nucleus round which others might be gathered; and when I left, ten weeks ago, I had just administered the communion a day or two before to upwards of one hundred communicants. Now it is very difficult to build up a church in Hong Kong, because of the nature of the population. When I was there in 1843 I do not think there were 10,000 Chinese altogether, and I believe now there are 120,000; but they are mostly men engaged in the pursuit of business, doing trade on a larger or smaller scale, having their families in China, and when they have succeeded in their object, or been utterly disappointed in it, they take their departure. The consequence of this is, that the removals from our Church have every year been made more numerous than those occasioned by death, and yet, at the same time, this circumstance has in many respects done much for the furtherance of the Gospel. Many have gone out from us, and lived the truth, and preached the truth in other places, and been the means of bringing many to God. The two principal teachers and catechists connected with your Mission in Canton, were from our Church. In Australia, California, and Singapore, members of our Society have been playing the part of faithful preachers of the Gospel, and have been signally useful among their countrymen. On my way home eight weeks ago at Singapore, I was visited by one of three Chinese whom I had in this country with me twenty years ago. He came to the house where I was staying, bringing his wife and children, and his father and a younger brother, and some other relative—altogether a large Christian household of eleven or twelve souls; and our friend Mr. Keasberry told me that he was his right-hand man in all Christian enterprises. He said to me, "Look at these papers, that you may be able to say to friends that may inquire about me when you get to England what sort of a man I am, and do not take it upon the word of Mr. Keasberry." So he showed me one certificate after another which he had received from

the managers of the Peninsular and Oriental Company's business in that island, of which he is a respected and trusted officer. But in connection with the Mission out-goings, so to speak, of our Church in Hong Kong, I must not omit to refer to our Poklo Mission, which is altogether its child. Among the men whom I baptized in 1856, was one who had been keeper of the temple of Confucius, in Poklo city. He had returned to his own place, and for some time I heard no more of him. In 1858, two German missionaries, in traveling through the country, came to the city of Poklo. They were mobbed, and in danger of being stoned, when a man rushed among the crowd, and with earnest gesticulation, told them that they must not harm those people, for they were good people. That man was Chare, and our German brethren told me how much they were surprised to find such a man there, when they expected to meet with none but heathens. They were astonished to find a man who would face the rage of his fellow-townsmen, in order to succor the missionaries. They told me he was a very strange man,—that they could not doubt he was a believer, but many people took him to be mad. One of the things he did was to go through the streets at Poklo and the country round with a board on his back containing some text of Scripture, and so the man, entirely on his own motion, without any communication with our Mission, pursued his way, and the Word of God grew so mightily, and prevailed, that in 1859 and 1860 nearly 100 of the people of the country were baptized, who had been brought under his influence. The Word grew so mightily, and prevailed, that surprise and hostility were excited; persecution ensued and waxed hot, the Christians were driven from their villages, and all their property plundered. Chare himself, fell a martyr, and died a martyr's death. The storm swept so fearfully over the district, that it was not possible for a Christian to show his head. After a time it exhausted itself. "The Lord is



mightier than the noise of many waters; yea, than the mighty waves of the sea." The storm exhausted itself, and a different feeling arose in the hearts of the people. We have now a German brother in connection with our Society, specially appointed to that station. He has a house in Poklo city, two village chapels, and a school-room in a third, and a number of catechists under his care. When I saw him last, in the end of the past year, the number of professed Christians in Poklo district was over one hundred. These statements are a sufficient proof that the Christianity which we are establishing at China, is not a spurious nor a feeble one; it is a real and powerful Christianity.—*Dr. Legge.*

#### "We Have Enough to do at Home."

Among the smooth sayings and plausible maxims which lead even some good men astray, few are more pernicious than the oft quoted one, "We have enough to do at home." While no one can dispute the fact that there is abundance of work to do at home, every Christian should deny the correctness of the *inference* from this fact: "Therefore we may be deaf to the calls of the heathens abroad."

The falsity and pernicious effect of this inference are very conclusively and comprehensively shown in the following extract from a speech delivered by the Rev. Dr. Kay, of Lincoln, England, at a recent meeting of the "Society of the Propagation of the Gospel!"

"*First.* Let us see how the maxim looks when it is tested historically. Was there ever a time when it might not have been urged as a ground for limiting the Church's action? *E. g.* Might not the Apostles have used it as a reason for limiting their labors to *Jerusalem*?—to Jerusalem, the all important centre of Judaism, where, if thousands had been converted to Christianity, yet tens of thousands remained bitterly hostile? Vanquish Jerusalem, and the whole of Israel is brought in, and then Rome and Parthia,

and the whole world follow.' Might not the same plea have detained Paul and Barnabas at Antioch, the chief focus of Roman civilization in Western Asia."

"*Second.* The evangelistic work of the Church and its home-work are no more *opposed* to each other (as the maxim covertly assumes,) than the maintenance of arts and manufactures at home is opposed to foreign commerce.

"In reality, we know that commerce, by the spirit of activity and enterprise which it generates, as well by the precious cargoes which it brings back from foreign lands, is of the greatest service in stimulating industry. And so in regard to mission work. (a) The energy it calls forth is at once a direct benefit to the Church. Spiritual life in a Church must be awakened, if it remain shut up in itself. Action on what is outside invigorates the Church, and preserves its internal health. (b) Missions abroad have a reflex influence for good on the home churches. The self-denying lives of men like Mr. Martyn or Mr. Ragland—are these not of themselves a valuable fruit of missions? The deeper sense, too, which we gain of the misery and poverty of human nature, when left to itself—is not this calculated to deepen our gratitude for the light of Revelation which we enjoy.

"*Third.* It is a plain matter of fact that attention to the foreign work of the Church is not found in any way to interfere with diligence in home duties. Rather, the two spring from one and the same source—loyalty to our Lord Jesus Christ. I am sure, from my own observations, that those clergymen and laymen who are zealous for missions are, as a rule, the very persons who are ready to take interest in every good work at home. And, speaking here in Cambridge, need I do more than to mention the name of Mr. Simeon, to prove that steady, loving endeavors to advance the cause of God at home do not prevent a man from furthering the evangelistic work abroad? Who among you needs to be told that from the school of Mr. Simeon issued men like Dr. Bu-

chanan, Henry Martyn, Thomason, and Corrie?

"Fourth. Whatever our wish may be to isolate ourselves, it is simply *impossible* to do so. We live in an era when all the nations of the world are being confronted, and bound together in solidarity. We *must* influence each other; if not for good, then for evil. Already, within the last sixty years, Europe has been very largely affected by the influence of Sanscrit literature. Already the fact that such vast multitudes are lying outside the pale of Christendom has been employed to weaken men's belief in the importance of the Gospel message. I must not dwell on these two points; each of them will bear to be well thought over. I must hasten to a conclusion.

"Fifth. In conclusion, then, I say to those who use this maxim, 'You have enough to do at home'—How, then will you do it? By your own power and wisdom, or by working in obedience to Him who worketh all in all? We, my friends, may write and preach, and build churches, and 'rise up early and late take rest;' but if God's blessing does not rest on us, what can be accomplished? Better than any suggestions of human prudence are those supports of faith: 'There is that scattereth, but yet increaseth.' 'The liberal soul shall be made fat.' 'Go forth, . . . AND lo! I am with you always, even to the end of the world.' In that presence alone lies all our hope, whether at home or abroad."—*Spirit of Missions*.

#### The Moravian Mission Station Genadendal, or Grace-Vale.

THE oldest Missionary station in South Africa. It lies at the end of a valley, formerly known as Baboon Glen, entirely surrounded except in one direction by high mountains. The settlement is about a mile in length, and a quarter of this in breadth, the gardens being so numerous that it looks, at a little distance, like a city in the woods. "A more pleasant spot," says Mr. Campbell, "can hardly be imagined. The houses of the Hotten-

tots are found neat and clean. Some of them had four apartments, others of them were mean, but all had a good garden stocked with fruit-trees, both ornamental and useful. At the common dinner-table in the Mission house, the Hottentots who served did every thing with as much propriety and expedition as our best English servants could have done." The Missionary history of the Settlement will be found in "Moffat's Missionary Labors and Scenes." The substance of it is this: In July, 1736, George Schmidt, with Hans Egede, left his native country for that of the Hottentots. He came as a man commissioned by the King of kings to direct these degraded, oppressed, ignorant, despised people to the Lamb of God. It is impossible to traverse the glen, or sit under the great tree which the devoted man planted with his own hands, without feeling something like a holy envy of so distinguished a person in the Missionary band. The Hottentots, with all their reputed ignorance and apathy, justly regarded him with unfeigned love and admiration; the attendance at the school rapidly increased; and so evidently was the Gospel made the power of God, that in the course of a few years there was a number of converts added to the Church of the first-born. In 1743, the lonely Missionary was compelled to visit Europe, and the jealousy of the Dutch East-India Company prevented his return to his beloved flock. Nor was the Mission resumed in 1792, when Marsveldt, Schwinn, and Kuchnel sailed for the cape. We can only conceive their joy to find that part of Schmidt's house was still standing, and in the garden were several fruit-trees planted by his hands; the ruins of his dear people's cottages also were to be seen; and, most affecting of all, there was still living, and cherishing the fond remembrance of the teacher, Magdalena, his first convert, now bowed down under the weight of seventy years, and still able to peruse the well-worn New Testament which for these forty-nine years had been her constant companion. The Hotten-

tots who remembered Mr Schmidt, or had heard of his labor of love, now rallied around the fresh-erected standard, and though severe were the trials of the Missionaries, often threatened as they were with destruction and murder, yet their labors were blessed, and from the Colony the Mission has spread to the Tambookies beyond it, where they have now a flourishing station. Who can now doubt the divine assurance—"My word shall not return to me void?"

"Genadendal," says a Missionary, "is a lovely spot. I almost feel inclined to call it a paradise;" and truly, says another Missionary, "it may be justly termed a garden of our Lord."

[The Moravian Mission premises and chapel, are shaded by large and stately oaks. The Congregation, numbering about 8000 souls, and the services are always well attended. The simple, earnest Christianity of the converts is very manifest. "It is my greatest joy," says an aged Hottentot widow, "to wait upon the sick a night, especially when the patient is in destitute circumstances. When unable to sleep, I feel the happier in conversing with my Saviour."

Another widow said, "I am comforted by His sufferings for my sins. Oh, may I ever be found thankfully adoring at His through-pierced feet."

Grasping the Missionary's hand a dying one said, "Just as fast as I hold now the hand of Mynheer, have I taken hold of my Saviour. My sins are all forgiven."

"The Saviour has so much compassion on me," remarked a communicant, "and yet I find sin abounding. One is so shut up in sin from top to toe, so oppressed under the burden of sin, and so polluted, that were it not for the blood of Jesus, all the water of the ocean could not cleanse us. But His blood is able to do so."

An old Hottentot when asked if he did not find it difficult to obtain a living, replied, "Oh, no! weak as I am, I have planted pumpkins: I have got as many as sixty, so that I have been able to assist others. That is through the blessing

of our Saviour. I am old and feeble. It is not I, but our Saviour who helps me. I see more and more clearly how great His love and patience are."

When the only Mission station in South Africa was Genadendal, a slave among the boors who wore the kaross, or Hottentot cloak of sheep-skins, sometimes say that such an one was converted, and then they laughed at him. The slave wished to know what this meant, but his companions could not tell him. When about fifteen years of age, he saw an old Hottentot woman, whose husband had been killed by the Bushman, and observed something peculiar about her. He asked her what this being converted meant. She replied, "If you wish to be converted, pray to God to forgive your sins, and to make you His child, and do not leave off till you *get sweet*." She meant, "till you *find peace*." The slave took her advice for a week, and found rest in Christ. Then she told him more about the Lord, and he learned to commune with Him, and gained experience. He afterwards went to Genadendal, joined the Mission church there, and became a shepherd on the neighboring plains and kloofs.—*Missionary News*.

### The Gospel in the West Indies.

It is now more than one hundred years since John Wesley wrote in his journal,—"I have just been baptizing two negroes; one of these is deeply convinced, the other rejoices in God her Saviour. These are the first two African Christians I have known." As soon as the planter by whom they were employed recovered his health, he went and began to preach the Gospel to the slaves in Antigua. A few months afterwards, he wrote to Mr. Wesley, stating how the island had been stirred up to seek the Lord. Mr. Baxter followed him. Soon after that, the heroic Dr. Coke, on his way to America, was driven by opposing winds to the same island, where he landed on Christmas-Day. He organized the Societies, and placed

them under the care of the Wesleyan Conference. We may well look back to the time, and exclaim, "What hath God wrought!" All honor and glory to Jesus alone for the work which he has done! In Antigua the number of persons under the care of the Wesleyan Society is 6,000. In Barbadoes the number is 9,000. In St. Vincent, out of a population of 29,000, not less than 14,000 have returned themselves on the census paper as Wesleyan Methodists. In the whole of the districts there we have 40,000 members, 20,000 children in the schools, 270 local preachers, 250 chapels, and upwards of 100,000 regular hearers in those chapels, being about one in six of the entire population.

#### Statistics.

**AMERICAN FREE-WILL BAPTIST MISSION.**—The Missionaries of this Society labor in India. The Society has 4 stations, 4 Missionaries, 6 female Missionaries, 1 helper, and 3 churches, with 112 members.

**THE BASLE MISSIONARY SOCIETY** has 91 laborers, of whom 53 have been ordained. They labor in West Africa, India and China. The number of communicants India is 1558, in China 235, and in West Africa 528.

**LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.**—This Society has 33 ordained and 18 unordained Missionaries; 75 Colporteurs, Readers, or School Teachers. Total, 126. Nearly half of them are believing Israelites. They are employed in 35 stations. In ten years they have circulated among Jews 43,396 Old Testaments and 23,463 New Testaments. More than 100 Jews have been ordained as Clergymen of the Church of England. Income 38,327*l.* 8*s.* 6*d.*, Society's House, 16 Lincoln's Inn Fields, W. C.

**FROM NEW YORK CITY TO CHINA.**—The distance from New York City to

Hong Kong, China, with the number of days it now takes to make the journey, is shown in the following table:

	Miles.	Days.
New York to Aspinwall.....	1,980	7
Across the Isthmus to Panama	48	1
Panama to San Francisco...	3,182	11
San Francisco to Yokohama.	4,761	17
Stops at Yokohama.....		1
Yokohama to Hong Kong..	1,379	6
Total.....	11,850	43

#### METHODIST FREE CHURCH MISSIONS.

In the colonies and in the foreign field this Society has 23 Missionaries, 125 local preachers, 229 leaders, with 5007, membership, and about 500 on trial. It has also about 70 chapels or preaching stations.

**LIBERIA—CONFERENCE OF THE M. E. CHURCH.**—The statistics of this Conference show a great increase in the membership, and a general improvement in the work. They are as follows:—  
Church members, Americo-Liberians....

	1,127
“ “ Natives..	249—1,376
Probationers—Americo-Liberians.....	224
“ Natives.....	209 — 433
Total .....	1,809

Baptisms—Adults.....	99
“ Children .....	28 — 127
Churches .....	21
Probable value, \$14,030 ....	
Parsonages.....	7
Probable value, \$1,880.....	
Sabbath-schools .....	25
Officers and teachers .....	162
Scholars .....	896
Library .....	453
Day-schools.....	11
Scholars.....	284
Native helpers .....	2
Assistants.....	6

**GOLD COAST MISSION.**—The last report of the Basle Missionary Society states

that its Gold Coast (Africa) Mission has seven stations, from the seaport of Christiansborg, penetrating the interior, with Ashantee on the one hand and Dahomey on the other; that it employs already at these stations thirty-three brethren and sixteen sisters of European race, who, assisted by twenty-eight male and fifteen female native teachers, are laboring amongst a population of about two thousand souls, of several tribes, independent of Ashantee and Dahomey; that their day-schools are attended by three hundred and fifty-eight children, living with their parents; and at five of the stations are boarding schools, in which are under present training one hundred and twenty boys and ninety-nine girls; that of their seven church congregations, more than nine hundred and fifty are members who have renounced slave or peon-holding.

AMERICAN BAPTIST MISSIONARY SOCIETY.—The number of missions is 19.

In the Asiatic Missions there are 16 stations and not far from 400 outstations. Total number of American missionaries male and female, in the Asiatic Missions, including those at present in the country, 85,—42 males and 43 females. Ordained native assistants reported, about 50, besides many native preachers unordained. In the European Missions, including France, Germany and Sweden, at the end of 1866, there were reported 227 churches; baptized in 1866, 2,280. Total, 22,462. The statistics of the Asiatic Missions had not come to hand at the time of preparing the abstract. Baptisms reported in thirteen of the missions in Asia, 642. Total of baptisms reported in all the missions, European and Asiatic, 2,922. Many of the largest Associations and churches connected with the Asiatic Missions are not represented in this summary. When the Minutes of the Convention held in Rangoon are received, the above numbers will be largely augmented.

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MISSION HOUSE, NEW YORK: JULY 23, 1867.

### LATEST NEWS FROM THE MISSIONS.

INDIAN TRIBES.—The Rev. J. R. Ramsay in his letter of June 28, says of the work among the Seminoles: "We are all well, and our work is still going on, I hope, with the accompanying blessing of God. Our people are still ardent in religion, and more are inquiring the blessed way."

BOGOTA.—The Rev. T. F. Wallace was still at Baronquilla, expecting soon to return to Bogota, as the revolution, he hoped, was at an end. He had been able to do some missionary work at that place. He says: "I have not heard from Brother Pitkin since I came here. All is quiet where he is, and his friends need feel no uneasiness in regard to him."

BRAZIL.—Mr. Simonton, in his letter of June 25th, after alluding to their new hall, and the increased attendance, says: "Experience shows that an increase of seats bring an increase of hearers. Mr. B. insists that our church should be planned for 800 people. . . . Our young men are doing well." A public discussion on the Sacrifice and Priesthood of the Christian Church had been arranged between Mr.

Simonton and one of the chief priests of Rio Janeiro, but before the day arrived on which it was to take place, Mr. Simonton was informed that unexpected obstacles would prevent the discussion. At a late communion in Rio, one young man was baptized and received into the fellowship of the church. Mr. Schneider says of the many openings in that land, "If we but had the men and the means necessary to do all that might be done, what an abundant harvest of souls might now be gathered."

JAPAN.—Dr. and Mrs. Hepburn had returned to Yokohama from Shanghai. The dictionary had been issued from the press, and the doctor was about to give himself more fully to the translation of the Scriptures. He calls for more men for Japan.

CHINA.—Dr. Happer reports the reception of three Chinese women to the church at Canton. Rev. S. Dodd speaks of the baptism of eleven adults in Ningpo and the out-stations, though no report had been received from Hang Chau.

SIAM.—Rev. S. G. McFarland, under date of April 5, writes: "The Laos man at the village of Wangtako was baptized on last Sabbath at our communion here. He has long professed to love Christ, and now has identified himself with the followers of Jesus, and openly avowed his determination to follow him regardless of the scorn and reproach that is attached to the name of Christian." He sends some other interesting facts, which will be published next month.

INDIA.—The Rev. A. Henry writes from Lahor, April 29: "I am glad and thankful to say that our school is gradually recovering its losses. We cannot expect to rise to the old number immediately, though we do hope to rise and strengthen as we rise. Our school and college classes are all doing well. In them we have about 140 boys. The branch schools number about 900 boys."

We are sorry to announce the death of Rev. Ishwari Dass, which took place at Futtehgurh, on May 2d. A memoir of this beloved brother will appear in our next issue.

AFRICA.—Letters from Corisco and Liberia have been received, but they contain nothing of special moment.

NOTICES.—The Rev. A. P. Happer, D. D., of Canton, reached New York, July 11. Mrs. Schneider, of Rio Janeiro, and wife of Rev. F. J. C. Schneider, reached this country in June. Her health is still feeble. Miss M. J. Brown has reached her station at Tungchow. The Rev. H. W. McKee and his wife sailed in the steamer *North America*, on July 22d, for Brazil. Mr. McKee is a member of the Transylvania Presbytery, Kentucky.

# **DONATIONS** TO THE **BOARD OF FOREIGN MISSIONS** IN JUNE, 1867.

SYNOD OF ALBANY.—*Pby of Albany.* Amsterdam Village ch 89; 2d ch, Albany 196.80; Hamilton Union ch 31.51; Schenectady ch for debt 88.96; State street ch, Albany 150, 484 27

SYNOD OF ALLEGHANY.—*Pby of Allegany City.* Bridgewater Sab sch for Tungchow 40. *Pby of Allegany.* North Butler ch 5, 45 00

SYNOD OF BALTIMORE.—*Pby of Baltimore.* Second ch Sab sch, Baltimore 75; Annapolis ch 50; Alsquith st. ch, Baltimore 68. *Pby of Carleale.* Silver Spring ch, interest on Jas. Graham's estate 25; Barton ch 10; Big Spring ch 194.10; Hagerstown ch 40; Harrisburg ch 260.78. *Pby of Potomac.* N. Y. ave ch, Washington, D. C. 60.37, 788 25

SYNOD OF BUFFALO.—*Pby of Genesee River.* Central ch, Genesee 80. *Pby of Ogdensburg.* Rosale ch Sab sch 2.30, 32 30

SYNOD OF CHICAGO.—*Pby of Rock River.* Sterling Sab sch, Ills. for Lodianna Orphans 40; Young Preacher for Lodianna Sanitarium 20, 60 00

**SYNOD OF OHIO.**—*Pby of Chillicothe.* Hillsboro ch 131.55, Sab sch to ed child at Sabathu 150; *Pby of Cincinnati.* Lebanon Sab sch 10; Somerset ch 13.35; 7th ch, Cincinnati mo con 11. *Pby of Oxford.* Hamilton ch bal 11; Venice ch 50.40. *Pby of Sidney.* Piqua Sab sch 15.50; Salem ch 8, 401 70

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Waynesville Sab sch 1.50; Towanda Sab sch 8. *Pby of Palestine.* New Hope ch 5.50, 15 00

**SYNOD OF IOWA.**—*Pby of Cedar.* Fairview ch, a member 2; Summit ch 20. *Pby of Dubuque.* Frankville Sab sch 3.08, 25 08

**SYNOD OF KENTUCKY.**—*Pby of Transylvania.* Harrodsburg ch, a Friend 10; Paint Lick ch 60, 70 00

**SYNOD OF NEW JERSEY.**—*Pby of Burlington.* Providence ch 2. *Pby of Luzerne.* Pottsville ch 31. *Pby of Monmouth.* Jamesburg ch 20, for Liberia 10, to con Isaac S. Buckelew L. M. *Pby of New Brunswick.* First ch, New Brunswick mo con 23.50; Trenton 4th ch, Mrs. Eliza Burk 5. *Pby of Passaic.* Orange ch mo con 75.57; Wickliffe ch mo con 11.09; 3d ch, Newark, Miss'y Soc'y of Sab sch to sup Rev. J. Wilson, Slam 297.42, mo con 27.69. *Pby of Susquehanna.* Troy Sab sch for Rio chapel 20; Wyalusing ch to con Rev. D. Cook L. M. 50; Towanda Sab sch 60, 623 27

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Monticello Sab sch 20; Florida ch 10; Hopewell ch 10; Monroe ch, Mrs. C. B. King 5. *Pby of Long Island.* Amagansett ch 9; 2d ch, Huntington mo con 11, Sab sch 30; Millville ch, Young People's Prayer Meeting 22.70. *Pby of Nassau.* Astoria ch mo con 39.11; Geneva ch, Brooklyn mo con 42.63; S. 3d street ch, Wmsburgh 42.83; Ger ch, Wmsburgh, Ladies' Miss'y Soc'y 15; Jamaica ch mo con 45.06. *Pby of New York.* Forty-second street ch, New York mo con 30.92; Brick ch mo con 93.75; 1st ch, Jersey City mo con 85.65; 1st ch, New York mo con 175.35; Pailsades ch Sab sch 30; Chelsea ch mo con 33. *Pby of New York 2d.* Washington Heights ch 23; Greenburg South ch 105.58, 884 57

**SYNOD OF NORTHERN INDIANA.**—*Pby of Fort Wayne.* Albion ch 6 08

**SYNOD OF OHIO.**—*Pby of Marion.* Wyandott ch 5. *Pby of Wooster.* Dalton ch to con Asa Cook L. M. 43.45. *Pby of Zanesville.* Pleasant Hill ch 29.25; Buffalow ch 29.85, 107 55

**SYNOD OF PHILADELPHIA.**—*Pby of Donegal.* Bellevue ch 85.33; Leacock ch 73.50; Straasburg ch 27.22. *Pby of Huntingdon.* Bald Eagle ch 1.20; Curwinstown ch 50; Luthersburg ch 10. *Pby of New Castle.* New London ch Benev't Fund 120. *Pby of Northumberland.* Jersey Shore ch 45.27; Moorsburg ch Fem Miss'y Soc'y 9. *Pby of Philadelphia.* Tenth ch, Phila. mo coll 44; Inf't Sab sch of South ch, Phila. 65. *Pby of Central Philadelphia.* Second ch, Phila. half mo coll 19.80; Kensington ch Sab sch 22.45; Cohocksink ch 20; do. Gaston Memorial Soc'y 20, 627 77

**SYNOD OF PITTSBURGH.**—*Pby of Blairsville*

Poke Run ch 86.50; Pleasant Grove ch 27; Benlah ch 18.35; Salem ch 15.80. *Pby of Clarion.* Bethesda ch 10; New Bethlehem ch 6.50; Rockland ch 8. *Pby of Ohio.* Pittsburg 6th ch 170.93; East Liberty Sab sch 166.07; Sab sch 4th ch, Pittsburg, dying bequest of Cora Anderson 10. *Pby of Redstone.* Connellsville ch 80. *Pby of Saltsburgh.* Concord Sab sch 7.50; Eldridge ch 24.50; West Lebanon ch 14; Gilgal and Marlon chs Ladies' Miss'y Soc'y 28.50; Bethel ch 25, 718 65

**SYNOD OF ST. PAUL.**—*Pby of St. Paul.* Westminster Sab sch, Minneapolis, 10 18

**SYNOD OF SANDUSKY.**—*Pby of Findlay.* Patterson ch 6. *Pby of Michigan.* Lyon ch 25, 31 00

**SYNOD OF SOUTHERN IOWA.**—*Pby of Iowa.* Round Prairie ch 5, Rev. N. A. Barclay 5. *Pby of Missouri River.* Glenwood Sab sch 2.25, 12 25

**SYNOD OF WHEELING.**—*Pby of Steubenville.* First ch, Steubenville Inf't Sab sch for Ningpo 10 New Hagerstown ch 20, Sab sch for debt 9; New Cumberland ch 8; Big Spring ch 10; East Springfield ch for debt 8; Minerva ch 14; Still Fork ch 7. *Pby of St. Clairsville.* Grandview ch 11; Brownsville ch 7.70; Crab Apple ch 1.05. *Pby of Washington.* West Alexander Sab sch for debt 16; 1st ch, Washington 116.90; Wheeling 3d ch 17.50, 256 14

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Platteville Ger ch 1 75

Total received from churches \$3,195 77

**LEGACIES.**—Estate of John Means, dec'd, Allegheny Co., Penn 1,496.79; Legacy of Eleanor G. Scott, dec'd, Baltimore 69.43; Legacy of Robert Pattison, dec'd, N. Y. 235, 1,801 22

**MISCELLANEOUS.**—W. H. 5; S. S. M. 1; Jas. Lenox for debt 5,000; X. Y. for debt 2,000; a Lady for debt 10; a Friend 5; Mary Vance, D. C. 5; La Crosse Sab sch, Wis. 2; W. 100; C. O., & Brookville turn. Stock 24; Mrs. H. Ireland 100; a Friend, to send out new missionaries 41; Col. Loomis 10; G. P. Reeves 10; Miss Sarah F. Littell, Delaware, O. for Tungchow 25; a Lady, to send out new missionaries 100; a Friend, Black River Falls 9; a Friend 1; Mrs. Mary F. Holcomb 1; Dan'l De Camp, Glendale, O. for Rio chapel 10; Cooper Institute, Dayton, O.; Soc'y of Inq'y, for Orphan Girls' school, Lodiana 40; J. Kirk, Peoria 25; Mrs. W., Newark 10; Mrs. S. M. Burkholder 10; Mrs. Martha Crops 1; Annie H. 10; E. for the Laos 10; "Section," College Hill, O. 5; Little Nellie Clark, Norwich, Conn. for China missions 50 cts; Union Sab sch, Clinton, Pa. 17.65; A. P. H., Phila. 5; Miss Martha McCurdy, York, Pa. coin 8, premium 2.85; C. E. M., Phila. 10; a Thank-offering 150; Myron Phelps and wife, Lewistown, Illa. 100; J. W. N., Phila. 5; for chapel at Rio, John Milligan 3; Henry Brewster, Shirlsleysburg, Pa. 5, 7,877 00

Total receipts in June, 1867, \$14,373 99

One box received from the ladies of Setanket ch, L. I., for Omaha mission. Also two boxes medicines from Dr. Jaynes of Phila., for missions in India, valued at £22 15s. 6d.

WM. RANKIN, Jr., Treasurer.

VOLUME XXVI.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

SEPTEMBER, 1867.

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*MISSIONS OF THE PRESBYTERIAN CHURCH.*

GO FORWARD.

THIS is the Christian's motto in all that is holy, good and right, and this is the Church's duty in all that pertains to her development and growth in the earth. She has no right to stand still, or to hold back when trials befall her or difficulties appear in the way; no right in a sphere of unceasing activities to rest, or be at ease; no right to dread exhaustion through toil or decay through benevolent effort.

Christianity is in its very nature aggressive. The Church is in her constitution a missionary body—thoroughly equipped for the duties required of her. In their proper and full performance, no congregation was ever injured, and no people ever exhausted by noble, generous, self-denying exertion.

That which has been made over to his people by the great Head of the Church in the way of Christian privilege and trust has to be communicated to others. It is ours not for possession but for stewardship. Freely ye have received, freely give, is the law of the gospel. This has reference not to one thing but to all that is connected with and bears upon the progress of Christ's kingdom. It takes in acts, as well as desires, gifts as well as prayers, our children as well as our money.

Were the Church organized to remain simply on the defensive, to stand still and repel attacks would be her duty; but when her very existence is wrapped up in progress—in the constant transfer of those who are born and reared under the dominion of the Wicked One, to the kingdom of Jesus—it is important to heed this law and obey it, and this never more than in critical and trying times. To falter at such a juncture is to over-

look authority, position, relation and obligation, to manifest weakness and be guilty of cowardice.

To some our present position as a Board is a critical one, as much will depend upon the manner in which our appeals are met and the action of the General Assembly is regarded. If the debt is paid and a corresponding advance made for an expanding work all will be well; but, if not, they see only retrenchment and disaster. But if ONWARD is embodied in the charter of the Church, in the voice of providence and the command of the Saviour, we have no business to waver, to halt or to fear. We are bound to go forward, looking at our marching orders and the resources of the Captain of our salvation. To do this aright and in the spirit of the master involves both prayer and effort, faith and courage, toil and self-denial; a seizing of opportunities, a hearing of calls, a recognition of privilege, and a response to duty up to the measure of ability.

As a Church, or part of the sacramental host of God's elect, we have been laboring for many years to spread the gospel of the Son of God. The duty to evangelize the nations has been set before our members in every conceivable form, and yet the interest in this great work has been confined to comparatively few. In no single year has there been a general movement among the people to rally around this cause, and though from the beginning we have kept fully up to other denominations in this noble enterprise, yet it is true that as a Church in its integrity we have never manifested a zeal or put forth a power corresponding with the grandeur of the undertaking, the mighty issues at stake or the resources at our control. For years we tried associated effort through voluntary societies, and then for thirty years in our Church capacity have we been endeavoring to carry out our Saviour's last command. In this period there has been progress, great progress in the sums contributed as the following figures show. We group the receipts from all sources in periods of five years each. Thus, from

1835	to	1842,	inclusive,	the	amount	was	\$283,912
1843	"	1847	"	"	"	"	385,995
1848	"	1852	"	"	"	"	629,203
1853	"	1857	"	"	"	"	910,938
1858	"	1862	"	"	"	"	1,050,166
1863	"	1867	"	"	"	"	1,130,368

In the last five years are no contributions from the Southern Churches. Here then is seemingly a healthy growth, but when we analyze these receipts and see what the Church has done, including only the donations and legacies of her own members, and we have the following facts: from 1848 to 1852 inclusive, each member of the Church gave on an average  $48\frac{1}{2}$  cents a year; for the next five years the average of each member was  $54\frac{1}{2}$  cents. The average arose in the succeeding five years to  $56\frac{3}{4}$  a member, and in the last five years it reached  $77\frac{1}{2}$  cents each, but if we bring the currency to a gold standard, it would only be 57 cents to each.

In these twenty years the contributing and non-contributing Churches have been as follows :

Year.	Contributing Churches.	Non-contributing Churches.	Year.	Contributing Churches.	Non-contributing Churches.
1848 .....	1,076	1,883	1858 .....	1,679	1,645
1849 .....	1,134	1,378	1859 .....	1,676	1,811
1850 ....	1,152	1,443	1860 .....	1,641	1,890
1851 .....	1,279	1,396	1861 .....	1,501	2,183
1852 .....	1,286	1,447	1862 .....	1,325	1,327
1853 .....	1,353	1,526	1863 .....	1,328	1,218
1854 .....	1,350	1,626	1864 .....	1,420	1,206
1855 .....	1,357	1,722	1865 .....	1,500	1,129
1856 .....	1,413	1,733	1866 .....	1,380	1,228
1857 .....	1,541	1,710	1867 .....	1,420	1,202

These statistics show the hold which this cause has of our Church and how feebly its membership comprehends the duty of evangelizing the world. Until within the last five years the non-contributing churches outnumbered those that gave regularly, and as progress is discerned within this period how little is the average for each communicant suppose all had given. The highest point reached only 77½ cents; or omitting the non-contributing churches the average is little more than one dollar each. How thoughtlessly is such a sum spent by most for self, but with what difficulty is it obtained for the extension of Christ's Kingdom abroad. In contemplating the annual offerings to this work, some are anxious to revive the missionary enthusiasm of other days, but these figures show that there has been no such enthusiasm. A new spirit is needed. A fresh baptism is wanted, but it must be more copious and refreshing than any we have yet enjoyed. Churches must be taught, ministers must feel, and with burning love for souls and zeal for their master, they must get their people to know their duty, to compassionate others, and labor for their salvation.

It is evident also from these figures that the command to go forward has a peculiar meaning to our Zion. They call upon all to arouse themselves and seize the present juncture to accomplish more for the Saviour, to put forth no spasmodic effort to effect an object, but to put on their strength and use it for the Lord. Shall it be said with all our means, with some of the rich pouring in their thousands, and more of the poor giving largely in their penury, that we cannot increase our contributions to *foreign missions*? Shall it be said that we cannot wipe off this debt, and double that sum to meet the increasing expenditures of the Board, when the material resources of the Church have been enlarged of late? Shall it be said that we are not equal to the occasion, and are not prepared to take an advanced position for the future? There is ability, and if that be once thoroughly consecrated, the tithes will be brought into the storehouse, and God, even our God will bless us. Let us hear his voice and go FORWARD.

## COMMUNICATIONS FROM THE MISSIONS.

## Canton Mission, S. E. China.

## Canton.

THE city lies on the river of the same name, some 70 miles from its mouth. It was occupied as a mission station in 1845. Dr. Kerr, our Medical Missionary, sends the following account of one of the Examination Halls of China :

*Examination Halls—the System.*—One of the greatest curiosities of Canton is the great Examination Hall, a picture of which is here given. These Examination halls are peculiar to China, for I believe that nothing of the kind has been found in any other country. There is one in the capital of each of the eighteen States or Provinces of which China is composed, and in Peking the imperial capital. As Canton is the capital of this large province, the hall which is here represented is the great literary centre of the whole province. In no country is literature more prized than in China, and its cultivation is interwoven into the texture of its laws in every part of the empire. The system itself is beautiful, and we cannot but wonder, while we admire it, that something so perfect should have been constructed ages ago, by such a half civilized people. Yet, while we admire this beautiful provision for education and the honor which the state puts upon learning, by choosing its officers and nobles from learned men only, thus stimulating all to strive after excellence, we are saddened by seeing upon nearer view, that its beauty is only in the theory, for the learning that is so honored is destitute of all that can enlighten, enlarge and ennoble the mind. Could we but substitute what we know to be true learning, in the place of this gilded toy which usurps its place, how admirable would we esteem these provisions for bringing all the youth of the country to a high standard of literary excellence? May the time come when China shall have a true literature, based upon the word of

God, and when its scholars shall be as earnest in finding out God's meaning in his revelations as they have long been in construing the meaning of Confucius and Mencius.

*The appearance* of this place is by no means imposing. It is enclosed on all sides by a wall, and is 1330 feet long by 588 wide. You must know that this hall is not one great building, with a large roof, and think that this picture represents its internal arrangement, far from it. In standing on the high wall of the city, you can look over into this enclosure, and its open space and rows of low roofs look at a distance almost like ploughed ground.

*The Cells.* Passing through the main entrance on the South, you see before you a wide avenue, lined with trees, which runs nearly across the whole ground, dividing it into two equal parts. On each side of this avenue are the cells for the students in ranges of fifty or sixty cells in each row. They are arranged like stalls for horses in a large stable, and open into a very narrow alley, by which all those in one row can communicate with each other.

Each of these ranges has a separate door, and when the students have entered, the doors are closed and sealed. The whole number of cells is 8653. About one third of the ground is taken up with the apartments of the examining officers, their attendants, kitchens, store-rooms, etc. The officers, mandarins, etc., are all locked up two or three weeks and are not permitted to come out, for fear that there may be bribery or that some unfair assistance may be given. All the doors are well guarded.

So great is the number of these scholars, that though they begin to come out before daylight, it is late in the afternoon before the hall is emptied.

Our missionaries take advantage of this opportunity to give books to the stu-

dents, as in this way they are carried to the most distant part of the province, where no christian teacher has ever gone. Very many books have been distributed in this way for years, and we are hoping some day to see a glorious harvest from this imperishable seed.

These cells are 5 feet 9 inches deep, by 3 feet 8 inches wide, and they have a low roof slanting from the front backwards, and so low that a tall man could hardly stand erect. They are lined with grooves in the wall, in which the temporary inmate can slide a plank which will serve him for table and seat by day, and for a bed by night. They have no furniture at all, and the students must bring their own food, bedding, and whatever they may want for two or three days, as they are kept close prisoners during that time.

*Candidates—Essays.*—The examinations held in this hall occur once in three years, and those only are entitled to enter who have received the first degree. Of this class there are between eight and ten thousand in this province, so that when the examination occurs, there is a great influx of strangers into the city, from all parts of the province, not only the scholars but their attendants and friends, who come either for business or pleasure. The examination takes place on the 8th Chinese month which corresponds to September with us, and it is on the 9th, 12th and 15th of the month.

The candidates are required to go in on the day before the examination and they come out the day after. Their names, ages and residences are all recorded, and also the names of their ancestors for three generations, with the offices they held.

It is required of each scholar to write essays on subjects selected from the classics of Confucius and Mencius. On the 1st day three essays and one poem are required, and on the 2d and 3d five essays. The essays are to have about seven hundred words. These essays are submitted to the officers to be examined and the

greatest possible care is taken that every thing shall be fair and honest, yet I am sorry to say that in spite of all these wise precautions there is much bribery and corruption, and merit without money often does not succeed as well as rich stupidity.

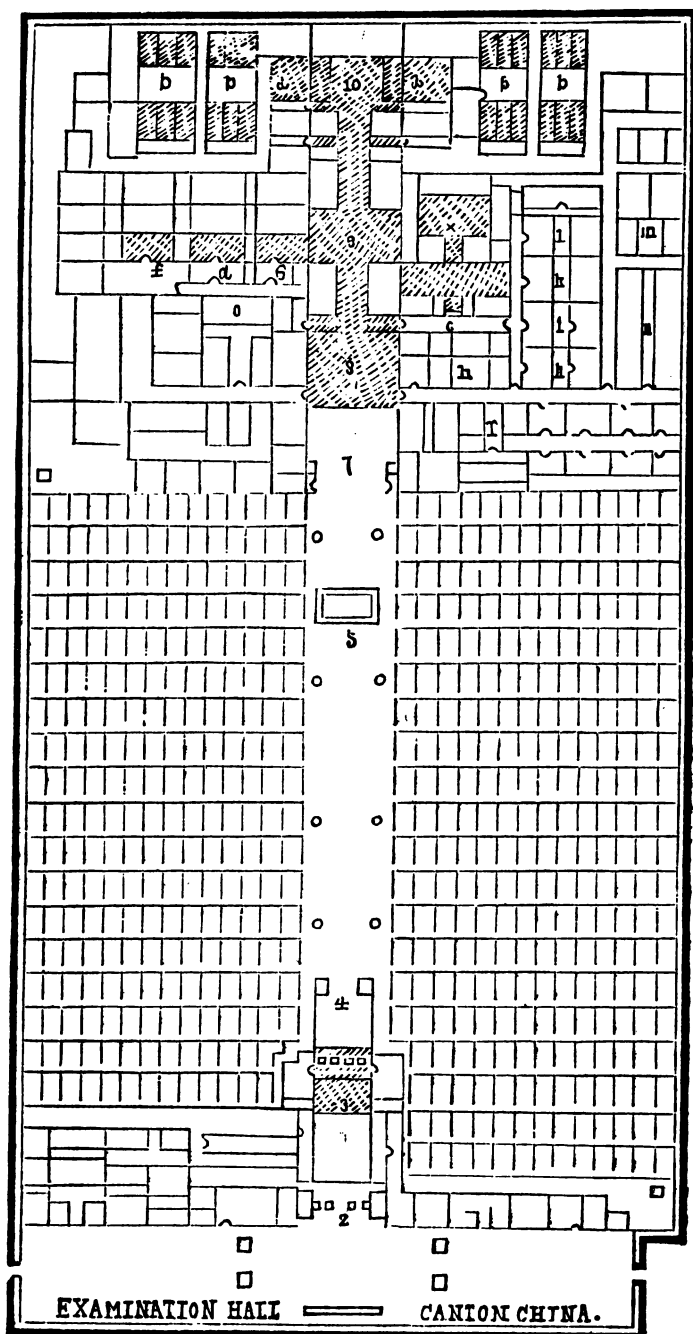
There are officers to receive the essays, and there are officers to seal up the names of the writer on the title page, and then the essays are all copied with red ink so that the examiners may not recognize the hand writing of any friends and thus be prejudiced in their favor. About two thousand copyists are required to do this. Then there are other officers to compare the copies with the originals to see that there are no mistakes.

The copies are then ready for the examiners. There are ten scholars of high standing who examine the whole and select about one thousand of the best. These thousand essays are submitted to two officers sent by the Emperor from Peking, and they give the final decision as to who shall receive the honors.

*Successful Candidates.*—Great interest is felt when the decision is announced, and messengers are waiting to carry the news by express to different places. There are great rejoicings and many honors for the successful candidates. The interest felt in America in the result of our Presidential elections will give an idea of the great interest and importance connected with these decisions, for when a man receives this honor he is not only prepared to advance to the higher degrees which are conferred at Peking, but he is qualified to hold office under the government. He thus brings distinction to himself and family, and is on the high road to wealth, honor and official position which are esteemed by the Chinese as among the chief of earthly blessings.

The names of the successful candidates are published and crowds assemble to see them. There are papers sold around with these names, something like the extras of

# 廣東貢院圖



8653 CELLS.

our newspapers, and it is the absorbing topic of the day. Poor men, they imagine themselves to have attained the very summit of earthly felicity. Would that it were indeed as great and as enduring happiness as they think it. The next triennial examination takes place in Canton, in Sept. 1867, and it would be well for the readers of the Foreign Missionary to pray for the thousands of scholars from all parts of this province and of other provinces where missionaries are located who may then receive portions of God's word.

#### EXPLANATIONS OF EXAMINATION HALL.

No. 1. Entrances to Southern Court.

" 2. Main entrance to Avenue.

" 3. Gate of Equity.

" 4. Dragon Gate.

In the space from 2 to 4, the names of candidates are recorded as they enter.

" 5. An inscription over the Avenue.

"The opening heavens disseminate literature."

" 7. Observatory where the God of literature is placed.

" 8. Hall of perfect justice, where the essays are delivered to officers appointed to receive them.

" 9. Hall of Restraint, where the essays are sealed, etc., and given to copyists.

" 10. Hall of Celestial influences, where the two imperial commissioners and ten assistants examine and decide on merits of essays.

*a, a.* Rooms of Imperial commissioners.

*b, b.* Rooms of ten assistant examiners.

*x.* Rooms of Chief Superintendent.

*d, e, f.* Rooms of various officers.

*m, n, r.* Rooms where essays are copied with red ink.

*h, i, k, l.* Rooms of various officers.

*o.* Commissariat.

On each side of the Avenue from No. 3 to No. 7, are the cells where the essays are written.

The little circles in the avenue are wells for supply of water.

### Siam Mission.

#### Petchaburi.

THIS place contains about 15,000 souls and is the principal town in a district of some half a million inhabitants. It lies on the western side of the Gulf of Siam, 150 miles Southwest of Bangkok; occupied as a mission station in 1861; Missionary labourers, Rev. Samuel G. McFarland and wife. The following letter from the Missionary was written April 5th:

*Nai Ang.*—The Laos man at the village of Wangtako, to whom I referred in a previous letter, was baptized on last Sabbath at our communion here. His name is *Nai Ang*. He has long professed to love Christ, and now has identified himself with the followers of Jesus, and openly avowed his determination to follow Him, regardless of the scorn and reproach that is attached to the name of "Christian." I hope he may have grace sufficient for his trials and temptations, for they will be many.

*The New School Building.*—Our new school-house, (bamboo) for Mrs. McFarland's class, proves to be a very pleasant and convenient place for preaching. As it opens directly on the road which is in front of our place, the people have more inducement to come in, and, altogether, we have better audiences than when we had service in our house.

Our new place of preaching in the bazar attracts a great many people. I spend the forenoon of Sabbath here, and in the afternoon preach here. Klai conducts a meeting here on Sabbath morning, while I am at the Chapel in the bazar. We also try to keep it open two or three days during the week. The exercises there are necessarily very irregular, being governed by circumstances and the nature and attention of the audience. The people come and go; some remain a longer time, and some remain as long as the house is open. Generally speaking, we have a new audience each day.

*Marvelously strange.*—I have been a few times at *Tupan-Ye-hone*, the nearest Laos;



village, to preach, but have not been able to go to Wangtako. The work there has been necessarily suspended. The poor people of Wangtako have met with a great loss by fire. The fire originated from a torch where some children were playing in the evening, and, as the wind was brisk, it swept over one half of the village, consuming every thing before it. Their houses are thatched with long grass, which, in the dry season, becomes like tinder, and when once fired there is little hope of extinguishing it. About forty houses were burnt; only three or four were left in that part of the village. And what is strange (and looks providential,) the house in which *Nai Ang* lives was left standing, and all the houses adjoining it on three sides were burnt to the ground! The Laos think it *pralat chi nak*, (marvelously strange).

*Please give me a book.*—To-day, a most singular and interesting case of inquiry came to my knowledge. I was out in the yard looking at some work, when a young and modest looking man came and sat down near me. When I turned to look at him, he, smiling, held up before me an old dirty-looking torn book, and said, "Please give me a book. I want one just like this."

I went to him, and taking the book from his hands and examining found it was a little tract called "Faith and Practice," but badly torn, and very dirty. He said that a long time ago he found it on the road, and taking it up read something that pleased him very much, and now wished to get a new book.

*Eam's History.*—On inquiry, I learned a little of his history—as follows: His name is *Eam*, lives with his sister at Bang Chang, and trades from place to place in a boat, for a living. One day he was walking on the road near his home, when he found the little torn book which he now held in his hand. He read and re-read till he knew it perfectly. This was the only book he had had, but was very

anxious to get some more on the same subject. He heard that in the neighboring Province of P—, there was a "Teacher" at whose house he could get books. He soon made a trading tour here, and came in to ask for a book and seek instruction. He found the "Teacher" busily engaged, and he being a diffident man and not wishing to intrude, went away without obtaining the object of his visit. More than a year has since elapsed, and he has made another trading tour here, and now comes eagerly again to ask for a book.

From this torn tract (many of the first leaves were wanting)—the only word of instruction he has had since first finding it—he learned about the True God, "Jehovah," about Jesus, His Son, who came into the world to suffer for sinners, and that whoever prayed to Jesus, would receive His Spirit to enlighten and cleanse the heart and make them happy.

There was a prayer and a hymn at the end of the book, both of which he had committed to memory. He knew, also, of the creation of all things by "Jehovah"—of the fall of Man in the Garden of Eden by eating the forbidden fruit—of the flood, &c., &c. He knew that sin was the cause of all the misery and suffering in the world.

His manner was so simple and his countenance so radiant with delight that I soon became very much interested in him. He appeared so different from others that we meet! He read and *believed* what he read. *He acted* as if what he heard was really true, and he was, therefore, anxious to have Jesus be gracious to him, and send His Spirit to give him a new heart. His friends were awaiting his return to the boat at the landing, so that I could not prevail on him to remain a long time.

May we not hope that this poor dark-minded heathen has been led, with these few words of truth before him, to see himself a sinner, and to accept of the Divine Saviour as his only hope.

*Signs of good.*—We are rejoiced to see

so much close attention and evident feeling in our Sabbath congregations. We know that the Spirit is coming near to us. Oh, that we might be ready to welcome such a visitor! An occasional tear dropping down the cheek is something not often seen in a Siamese congregation, and is evidence of the presence of the Spirit that cannot be mistaken.

### **Furrukhabad Mission, N. India.**

**Rev. Ishuree Dass.**

THE following biographical notice of this native minister of India will be read with painful interest by many. It is written by Rev. W. F. Johnson, of Futtehgurh.

This Mission has lately sustained a great loss by the death of this lamented brother, on the night of May 2, 1867. He has so long been connected with it, and for so large a part of the time in positions of usefulness and responsibility, and has always attended to his duty with such quiet punctuality and faithfulness, that it will be difficult, indeed, to find any one who can fill his place.

In childhood, Ishuree Dass was one of a number of orphan children collected at Futtehpore by a pious English physician. These children, when afterwards handed over to the charge of Rev. Henry R. Wilson, became the germ from which grew the Rakha Christian village at Futtehgurh. With this village, therefore, almost his whole life was associated, and profound was the impression when it became known that his recovery was hopeless.

*His early life.*—In youth, he was noted for a steady disposition and a love of books. I remember to have seen him mentioned with high commendation in letters of missionaries, written when he was about twelve years of age. In the study of the English language and literature he had made unusual proficiency. He could speak that language as few Hindoos can, with no perceptible accent, and with great grammatical and idiomatical purity. In this matter he was greatly aided by a residence

of a year or two in America, through the kindness of Rev. H. R. Wilson, which also greatly tended to enlarge his mind and fit him for more extended usefulness. On his death-bed he spoke feelingly to the writer of the high type of Christian character that had there been disclosed to him; so different, and, in many respects, so superior to anything to which the members of this infant church generally attain. At what time he was first savingly impressed with the truths of Christianity is not known, nor is there any record of the time when he joined the Lord's people by profession, but this was most probably done in early life, for he was one of the first three orphans admitted to Communion. At an early age he became a teacher in the High School of Furrukhabad, where he remained some time.

*Trials.*—During the mutiny, the subject of this sketch, with his wife and several small children, was exposed for months to great hardships and dangers. When the missionaries held their final interview with the native Christians before entering on their ill-fated journey to Cawnpore, some of the former proposed that they should stay and live and die with their people. But it was generally held better for both parties that they should separate, as it was probable that the latter, as natives of the country, could hide in distant villages and escape, whereas white faces would only endanger them.

The former home of one of the Rakha Christians was in a village a few miles from Futtehgurh, accordingly he and Ishuree Dass, and one or two others, with their families, fled to that place and remained two or three weeks in concealment. When news came that Dhokul Pershad and those with him who had not succeeded in escaping from Futtehgurh, had been cruelly slaughtered on the parade ground there, the Zamindar who had been protecting them sent to say that he had been at great pains to secure a good name with the English, and that if, as he very much feared would be the case, they should be massacred by some wandering

band of rebels while nominally under his protection, he would be held to strict account. In short, though personally well enough disposed, he declined to risk anything on their behalf.

Leaving this village, they traveled on toward the once famous Hindoo capital of Kanouge. After many perils and misadventures, they were befriended by the Rajah of Binsua's people and concealed in one of his villages for several months. Houses were set apart for their use and money was lent them for food, but the villagers treated them with great contempt and compelled them to remain separated as outcasts. As one vestige of British power after another vanished away, even those who had cared most to stand well with the English began to doubt whether that were, after all, the best policy, and to grow cold toward the fugitives. Finally, word came that it was no longer safe to remain in their place of refuge, and a native well-wisher advised them that their only hope was to cross the Ganges and go to the fort of Hardeo Bux, who was widely known as a friend of the English, and who had, perhaps at this very time, two or three gentlemen in concealment. They replied that the river was high and broad, boats were not to be had, they could not swim it, and, if they could, what was to become of their wives and children? They resolved on making their way as best they might, on foot, to Cawnpore, but intelligence reached them of the bloody massacre of the English and their dear friends, the missionaries, at that place, and so their way seemed to be hedged up.

Ishuree Dass then said to his companions: "Let us go back and deliver ourselves up to the Nawab of Furrukhabad, he will only slay us as he has done to our brother Dhokul and the rest, but that is only five minutes of suffering and then forever rest and peace. Better dying than this death in life." And so they turned their sad footsteps once more toward their desolated homes, hoping that, if not in life, at least in the grave they might find

rest. Wandering here and there, suffered for a few days and then rudely sent away, helped by some and threatened and abused by others, they remained the sport of fortune and the victims of suspense and hope deferred, until at last news spread like wildfire through the land that the English had taken Cawnpore, and reopened the Grand Trunk Road. The fugitives immediately made their way to Cawnpore, and were kindly received and succored by Rev. Mr. Gregson, an English Baptist missionary. Lord Clyde's force soon advanced to Futtehghurh, and cleared away the rebels, defeating the Nawab's army. This enabled the Christians to return and rebuild the ruins of their once happy village. Here, even before the country was safe for travel, they were visited by our lamented brother, Fullerton, from the Agra Fort. No one who has read his description of that meeting in the May number of the *Foreign Missionary*, for 1858, can soon forget that pathetic story.

*His industry and scholarship.*—I have been told that, even in those disturbed days when they were surrounded by perils and privations, Ishuree Dass was not idle, but that he prepared a diglott manual of English and Urdu, with reading exercises, and concise grammar and vocabulary, to enable persons of little leisure to obtain a better acquaintance with the Urdu language. This book was published and served a very useful purpose.

Unlike so many of the educated natives of Hindostan, he greatly desired to be useful to his countrymen by introducing them to occidental science and literature by means of translations and compilations. In his later years he spent much time in preparing a series of text books, for our schools, in the Urdu language, such as "Outlines of History," "Grammar," "Geography," etc. He published also a useful little hand-book, giving the various forms in the conjugation of Hindustanee verbs, with their English equivalents. After his return from America he pub-

lished a small volume of his impressions and experiences in that land. This book would have been of considerable value, only that for some reason it was published in English, and was consequently available to few of his countrymen. A much more important work in the same language was his "Domestic Manners and Customs of the Hindoos," whose object was to show to the English residents the habits and manner of life and thought of the people among whom they dwell. I know of no work which gives in so brief space such accurate and extensive information on this subject. A second edition of this work has lately been issued in Benares. He also took the prize of \$100, offered for the best essay on Female Education in India.

Beside the smaller works above alluded to, this lamented brother has left behind a legacy to the native Church which will long cause his name to be held in grateful remembrance. Some years ago, a learned Bengal civilian offered a prize of \$250 for the best system of Theology, simple in style, and suited in illustration to the Hindu mind. The prize was given to Ishuree Dass's "Lectures on Theology," which are admirably adapted to their purpose—that is, to the instruction in the faith of the unlearned. This work has been published both in English and Urdu. The English copy is a closely-printed 16mo of over 400 pages.

It will thus be seen that the Baboo was an earnest and industrious as well as a scholarly man, and accomplished much in spite of frequent ill-health and weakness of the eyes, which much interfered with his studies. After the mutiny he was engaged for some time as head-master of the Furrukhabad School, and afterwards of the School at Rakha. For a year or two he also assisted the missionary by taking one of the Sabbath services, having to this end been licensed by the Furrukhabad Presbytery. As a preacher, he was simple, earnest, and instructive, though with no considerable graces of delivery.

*His ordination.*—At the close of 1865, the station of Futtehpore was left vacant by the transfer of the missionary to Etawah, and Ishuree Dass was selected as the most suitable of the native brethren to fill the place. Accordingly a solemn ordination service was held in the presence of a large congregation, and he was sent under bright auspices to his new field of labor. His health, however, soon began to fail, and at the end of a year he was sent back to Futtehgurh, in the hope that his health might be sufficiently restored to enable him to become the pastor of the Rakha church. But this hope never was realized. A severe attack of dyspepsia ended at last in inflammation of the bowels, and he suffered months of agony, until at last his Saviour gave release.

*His sickness and death.*—During his long and painful illness this dear brother was peculiarly blessed in being enabled to show what religion can do for the Christian. Bearing his sufferings with utmost patience, looking forward with confidence to the hope of a blessed release, and bearing a constant and unwavering testimony to the preciousness and sufficiency of the Saviour, I trust many were enabled to say: "Let me die the death of the righteous, and let my last end be like his." In many conversations with him the clearness and simplicity of his faith were very evident. "I am a great sinner, but Christ, who died for me, is a great Saviour; He has promised to save all who trust in Him, and He will not, cannot fail," seemed his simple creed. To those who visited him on his deathbed, heathen and Christian, he spoke often and solemnly of the duty of preparing to meet their God, so that even unspiritual persons came away, saying, "What a holy man is that!" He once spoke to me very sadly of how few there were who seemed able to enter into sympathy with him when he spoke of the precious things of Christ.

Speaking to him one day of the way by which God had led him, he replied,

"One verse expresses it all—'Surely goodness and mercy have followed me all the days of my life.'" Such was what grace had done for a man who, but for the Gospel, would probably have grown up a stupid, ignorant Hindoo, bowing, with clasped hands, before some hideous image chiseled out of stone, wearing caste-marks of mud and ashes plastered on his face, and drinking the water in which his Brahmin teacher had washed his feet. Is not this a victory. Should not the people of God desire more such victories? Could they not have such? Here is a brand plucked from the burning—a valuable teacher, author, minister raised up; a happy Christian home and family-altar established; a number of children trained up in Christian truth, and to bright promise of usefulness; an eminent example of Christian living and dying;—what is all this not worth to the Church?

"Ask, and ye shall receive; seek, and ye shall find."

### *Lodiana Mission, N. India.*

#### *Dina Nath.*

OUR readers will remember the baptism at Lahore, of Dina Nath, and two other youths connected with the High School at that place, and the seeming apostacy of the former nearly a year ago. Dina Nath has since returned to the mission at Ambala, and of him Dr. Morrison sends the following statement:

"When I was in Lahore on my way here, I heard that the Hindoos, though they boasted of his apostacy, in fact put no reliance upon it, but that he had to be closely watched to keep him from returning to the mission. I heard too that he had expressed a wish to return but was prevented. Soon after my arrival at Hardwar, one of the native assistants from Lahore told me he had seen Dina Nath, and that he wanted very much to get back, but was afraid that after acting as he had done he would not be received. I told him to-day that we were his real friends, and sought his highest interests, and would be very glad to see him truly

penitent. We simply sought the salvation of his soul. The next day Dina Nath came to my tent, and after a long talk with him in presence of the other missionaries then present, it was agreed he should be taken back. Then, as we apprehended trouble on the subject which might oblige the magistrate to exercise the force at his command to quell, we felt that it was due to him to tell him the whole story and ask his advice. We accordingly called on him, and at his advice and suggestion sent him off that evening to Saharanpur. That place is under his jurisdiction, and we were to hold him ready to be presented in his court there on his return, should any demand be made for him. These were proper precautionary measures; but as it turned out were not needed, for we never heard an inquiry after the boy. They knew where he went when he left them, and knew from the way he had acted while with them that all their efforts to regain him to Hindooism were useless.

*How he was treated.*—His story about himself from the time he left the mission is this. Before leaving the mission premises he informed one of the native assistants that he wanted to go see his mother. His father had persuaded him to do so. He went intending to return that night, but his father treated him so kindly as to disarm him of all suspicion as to his designs. Then he was persuaded to stay all night. The father improving the time thus gained by kindness, flattery and presents, gained a still further influence over him, and induced him to remain still longer. Then he began to try and persuade him to go to Oudh with him, and he would get him a situation with some missionary there. One of his promises was to get him another wife. At length he gained a sufficient influence over him to get him to make a sort of half way retraction, and to say that he had not yet eaten with the Christians. This was to open the way for his restoration, but was of no avail. For the Brahmins believed

in neither his denial of having eaten with Christians nor in the genuineness of his retraction, and refused to restore him to caste.

Soon after he had thus committed himself he began to reflect on his condition before God and the nature of his sin, which greatly distressed him, so that he determined to return to the mission. But he was well guarded night and day, and never allowed to go out of the house without a trustworthy person along to prevent it. Finding all efforts to restore him to Caste by the Lahore Brahmans vain, he was sent off to Hardwar in charge of a trusty Fakir who lived in the family. Sometime in January or February they arrived at Hardwar, and brought all the influence of Fakirs and Brahmans to bear on him to get him to conform to some few ceremonies. But he never took the "panch amrit," and though he occasionally bathed, he persistently refused to bathe at the right time or in the right place. Still what they could not do in the regular way, they did by bribery, and restored him and eat with him. His guardian took good care not to give him more than one rupee at a time lest he should escape from them. Consequently, when he came to us he had nothing but the clothes he wore. Everything else he had cheerfully given up for Christ. The

day he came to us was a day when he should have gone to Harkipaini to bathe, but he positively refused, and told them that they had no right to force him into their religion without his consent—that they were not his father, and he would not mind them. Some of them advised to kill him, and settle the matter that way.

*His return and conduct since.*—After a good deal of talk and quarrel he started out, and when they asked him where he was going, he told them he was going to visit a native Christian from Lahore. On his arrival that native Christian told him what I had said the day before, and brought him at once to our tent. He is now at school here, and seems to be very happy and contented. He never asks for anything, nor even seems at all dissatisfied with what he gets. He is as modest and gentlemanly a boy as I ever met with any where, and his piety appears to be more like the piety of Christians in a Christian country than any I have ever seen in this country. He is exerting a good influence on the boys in the school, and everybody seems to love him. May he have the prayers of God's people that he may be preserved and made useful in the service of his new master.

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### MISSIONS OF OTHER CHURCHES.

#### Results of Missions among the Jews.

LET any one ponder the following results, which may be verified by reference to the reports of the Society and the testimony of Jews and Gentiles in almost every part of the world, and he must be far gone in scepticism and prejudice if he does not exclaim, with the very heathen, "The Lord hath done great things for them," and with the converted Jews, "The Lord hath done great things for us, whereof we are glad," and thus be

encouraged to go forward with greater earnestness in this blessed cause.

In London there are 30,000 Jews, of whom 2,000 have been baptized into the Church of Christ.

In Berlin there are 18,000 Jews, of whom 2,000 have been converted; and in the University there are twenty-eight professors who are converted Jews.

In Europe there are 3,481,700 Jews, of whom 20,000 are stated to have been converted to Christianity. There are about one hundred clergymen of the

Church of England who are converted Jews.

During the past thirteen years 746 Jews have been admitted into a small institution in London, called the "Wanderer's Home," as inquirers. Of these 359 have been baptized, and of them five have been ordained as ministers of the Gospel, three have gone forth as missionaries to the Jews, four are employed as Scripture-readers and city missionaries, two are at theological colleges on the continent, two in Colleges in the United States, two in London studying for holy orders.

In the Society's schools in Palestine Place, 850 children have been educated; in the schools in the Grand Duchy of Posen an average of 500 children are constantly in attendance; whilst in all the schools at the various Missions of the Society, more than 1,500 Jewish children are annually being taught.—*Jewish Intelligence*.

Says Dr. SCHWARTZ before the Hebrew Christian Alliance of England:

We Hebrew Christians are naturally bound together by a national tie; for, though scattered in all countries, we feel we are all of the Hebrew stock. And then our spiritual centre is not a church or a denomination, but the living Christ, who is our Ruler and Head. His word is our guide and test, and the unity of the Spirit binds us to our King and to one another. The speakers to-day belong to Holland, Jamaica, Hungary, Poland, Germany, and they all look to Jerusalem as their common fatherland. They belong to the Dutch, the Episcopalian, Primitive Methodists, Free and English Presbyterian churches; but we all rally round the crucified and glorified King of Israel. Just let me point out how God has brought several of us together on the platform. Twenty-five years back I visited Pesth on my way to Constantinople, when a young man, a Jew of some eighteen or twenty years, came there from Vienna, where he was studying. I was per-

mitted to explain to him the truth as it is in Jesus. God blessed the word to his soul. He is now the Rev. Dr. Edersheim, minister to a large and influential congregation at Torquay. In the same place, and at the same time, I frequently spoke to a lad of twelve years, who with his venerable father attended lectures I gave in Pesth. He had never before heard the gospel, and he is now the Rev. A. Saphir, and God has blessed his ministry greatly. Some years after I was stationed at Berlin. In the year 1846, a Jewish teacher and preacher, a native of Mecklenburgh, who yearned after righteousness before God, called on me; he was instructed and baptized by me, and he is now the Rev. T. Meyer, who has had the privilege to preach the Gospel in a great part of Italy, and shown Christian courage at Burletta, when Protestants were assailed by the mob. On the 1st of August, 1858, I ascended the pulpit at Amsterdam, when in the presence of at least 1,200 Christians a Jewish youth rushed up the stairs; and as soon as I turned round a dagger went through my left lung, and the blood gushed out of my mouth. He had resolved on killing me on the spot, simply for the reason that I believed in Jesus, and induced other Jews to acknowledge him as the Messiah. The Lord has disappointed the expectation of the young man, who thought to do a martyr's work; and though I loved and served my Jewish brethren before that day, since that 1st of August, 1858, I feel that my life belongs to them in a special manner, and I believe that God has brought me to London in order to do for them what could not be done elsewhere. "To lead Israel to its glorious King, and to testify of Him who is Israel's King and the head of the Church, before Jew and Gentile, is the object and delight of my life."

#### Madagascar.

In Madagascar still have the churches rest and are edified; and, walking in the fear of the Lord and in the comfort o

the Holy Ghost, are multiplied. Perhaps nowhere in the world may there be found churches of Christ more completely enjoying a true peace, a clear faith, a simple, heavenly joy. They have come out of great tribulation; the ransomed of the Lord have returned. The long and dreary march through the gloomy valley of the shadow of death is over. Nor Pope with his cunning devices, nor Pagan with his spear, his stones, his fiery flame, has subdued or deluded them. Fresh from exile, from prison, and from chains, they have entered the land of Beulah. The Garden of God welcomes them with its fragrance, and spreads before them its delicious fruits and matchless flowers of undecaying bloom. The winds are hushed around them. Loaded with delicious fragrance, the air breathes balm; and, streaming through the overshadowing trees, the radiant sunshine pours over all the golden glow of a rich summer's eve. All good things are around them for comfort or for beauty; and grace has enriched them with fulness of blessing unto the utmost bounds of the everlasting hills. He who was with them when they passed through the waters, and when the flame kindled upon them, is their Captain still. He is leading them to the tender pastures and beside the still waters. They dwell beneath His shadow with delight; His banquet is spread; His banner over them is love. The lines have fallen unto them in pleasant places. They camp under His care; and, while the ear is ravished with triumphant songs from the unseen seraphs, whose loving guardianship preserved them in their days of peril, stayed on the everlasting arms, in perfect peace, they rest and are refreshed.

If the measure of our suffering be the measure of our greatness, we cannot wonder that this martyr church is strong in faith, giving glory to God. Hence all the quiet but solid strength of their present prosperity. Hence the great increase, but not too rapid increase, in their numbers, amounting to seventy-nine churches,

containing 4,400 members, in a Christian community of at least 18,000 individuals. Hence it is that, though persecution left them poor, they have built nearly a hundred village chapels; that their search into the Word of God is deep, continuous, and unwearied; that their congregations are crowded; that, at a missionary prayer meeting held early in the day, sixteen hundred persons gather together; and that, when a volunteer preacher finds it inconvenient every Sabbath to visit a distant village, his brethren invite him permanently to reside there, and offer to pay him a sufficient income till that village shall be Christianized.

And how shall we forget their day of jubilee, when, on the 22d of January last, the first stone church in memory of their martyrs was set apart for worship. By the entire Christian population, and even by many heathen, it was felt to be a truly festive day. From early dawn they began to gather around the edifice, eager to secure a place on an occasion so memorable. You see the little parties of Christian villagers making their way across the western plain. Streaming along the high road of the city, the many processions, headed by their singers, mount to the noble platform of rock on which the Church of AMBATONAKANGA stands. The building will hold eleven hundred people, but over four thousand have gathered around it. The doors are opened at eight; sixteen hundred manage to squeeze in, and the remainder wait in patience for five hours more, to get their turn in the afternoon service. The English Missionaries, the Native Pastors are all there; and then follows one of the strangest things in their eventful history. Attended by a procession, duly marshalled with music, high officers of the government bear from the Queen a condescending message of congratulation and encouragement. And then the Native Pastor opens the service. He is one of the earliest Christians in the island, a man of great ability, of noble, long-tried character. He was converted in the old



chapel that stood on that very ground. For years he was hunted for his life; but the Lord kept him. His noble wife, a true martyr, died in chains; but, hid in hollow walls, in holes of the rock; in solitary huts and cowhouses, he marvelously escaped. And when at last, like the rest of the "slain" church, after long silence, he walked once more through "the streets of the city," his "enemies beheld him" in wonder. There he stands in the face of day, honoured and known, the Native Pastor of that church, and the appointed tutor of the Queen's adopted children. Over the graves of the martyrs prince and people exchange a cordial welcome. There, where one QUEEN, raging furiously against the Gospel, had bound its followers, in sight of the old palace and of the now sacred spots where she had destroyed their lives, another QUEEN sends to the same people, her Christian subjects, by Christian officers, her royal message of peace, recognizing their religion, assuring them of her protection, and giving them true liberty to worship as they will. And who can doubt that the hearts of all assembled turned gratefully that day to yet another QUEEN, who, in her height of power, and in her loneliness of sorrow, had not forgotten God's despised and persecuted ones; but had prayed that, as a favour to herself, their persecution should cease, and the persecuted be set free.—*Report of L. M. Society.*

#### The Church Missionary Society of England.

ON the first of April, 1799, a few clergymen in London met together for mutual conference. The result of that meeting was the formation of *The Church Missionary Society*, an organization which, by the blessing of God, has become a mighty instrument of preaching the Gospel among the heathen.

It is proposed in this paper to give a brief history of this Society, a statement of its principles, and a review of its

work—subjects which are full of interest to the friends of the *American Church Missionary Society*, as both institutions are so similar in their inception, spirit, and design.

The Church Missionary Society had its origin in the darkest and coldest period of the Church of England. So apathetic were both ministers and hearers, that not only were the heathen in foreign lands neglected, but very little was done for the almost heathen at home. In addition to this, there was a positive opposition to the extension of the Gospel. In the West-Indies seven hundred thousand slaves, by opinion and practices which had the force of law, were absolutely precluded from the light of Truth. Not until the year 1818 was a Christian teacher permitted, *as such*, to enter the Indian empire. He had no legal right to exercise his vocation. He was effectually *barred out*.

It was at this period, when they beheld an opposing world and a slumbering Church, that a few earnest men said:—"Nevertheless, if God be willing, we will go forth in this undertaking. He has sent us, and in His name we will awaken this endeavor." Noble words! Go forth they did, manfully and courageously. In the face of the opposition stirred up by the enemy of souls, and by the cold indifference of the Church, they persevered until their labours were crowned with an abundant reward.

Who were these valiant men? To mention their names is to recall some of the highest stars in that dark night of England's Church.

The Chairman was the Rev. John Venn, of Clapham, a man of such wisdom and comprehensive judgment that the rules he then laid down have ever since formed the basis of the Society.

The Secretary was the Rev. Thomas Scott, whose name as associated with his *Commentary* is a household word.

The Treasurer was Henry Thornton, Esq., well known to the Christian world by his admirable book of *Family Prayers*.

To these must be added the honoured

names of the Rev. Josiah Pratt and the Rev. John Newton, whose good report is in all the churches. Until 1812 the Society had no President; and for the first ten years seven names stood without addition at the head of the list of officers as governors. Admiral Gambier, Charles Grant, Esq., Sir Richard Hill, M.P., Henry Hoare, Esq., Edward Parry, Esq., Samuel Thornton, Esq., M.P., and William Wilberforce, Esq., M.P. Mr. Wilberforce was one of the most earnest and devoted friends of the infant Society. He fought its battles against the world, the Parliament, and the India House, and in every thing that related to the cause he rendered essential service.

These were the men who, moved by the Holy Ghost, laid the foundations of the Church Missionary Society. They laid them deep. Not upon the shifting sands of worldly expediency, but upon the rock; and "that rock was Christ."

The beginning was small indeed. The first four or five years were apparently fruitless. The difficulties seemed insurmountable. The opposition was tremendous. For the first ten years the Society had no President. For the first fourteen years *not a single missionary was sent out*. For the first forty years but very few bishops gave it their sanction. Out of eighteen whose names had appeared as vice-patrons, two-thirds had already been enrolled as members before their elevation to the bench.

But all this was only a repetition of the great fact that God's work is never done without difficulty, never without trying the faith of those engaged in it, never without discouragements enough to drive away the timid and faint-hearted. Disappointment and delay only taught these men to exercise more faith and patience. "You may depend upon it," wrote the Rev. Mr. Scott, in 1799, "that our new Society is not needlessly losing time. We cast anchor for a time to avoid running on the rocks; but we mean to go on, and we would wish not to make more haste than worse speed." The "mustard-seed" was sown.

From the period in which the Society was thus wisely and prayerfully commenced, despite the unpromising beginning, there was a continuous and steady increase in all its departments. The funds were multiplied. Friends were added. Missionaries were sent out. Catechists, teachers, converts, mission stations, schools, churches, communicants were increased; until the grain of mustard-seed has become "a great tree," and "the fowls of the air lodge under the shadow of it."

In the year 1842, the Archbishops of Canterbury and York united with the Society. And in 1848, the Jubilee volume, from which this account is taken, states that the list of vice-presidents included thirty bishops of the united Churches of England and Ireland. A further proof of the growing importance of the Society is to be traced in its income and work. In 1813, fourteen years after its commencement, it had but one mission on the coast of Africa, and the income was only \$14,155. In the next year, however, it rose to over \$50,000, and in the year following to more than \$75,000. Encouraged by this unexpected supply, the Society explored new fields of labour. Early in 1814 the first missionaries were sent to India. In 1815, Malta became a station. The income continued to increase. In 1819, the twentieth year, it was over \$135,000. In 1829, the thirtieth year, it reached \$265,000. In 1843, the gross receipts were \$565,500.

The Society has now reached its sixty-eighth year. It numbers among its supporters the Archbishops of Canterbury and York, and forty-nine bishops of the Church of England. In 1865-6, the income was over \$730,000. There were 154 stations, 276 ordained missionaries, 29 unordained missionaries, 1823 teachers—a total of 2128 labourers. The number of communicants reported was 14,339. The missions of the Society are in West-Africa, Yoruba, Niger, Turkey, Greece, Asia Minor, Palestine, Bombay and West-India, Calcutta and North-India, Madras and South-India, Ceylon, Mauritius, Ma-

dagascar, East-Africa, China, New Zealand, North-west America, and the North Pacific. Truly the grain of mustard-seed has become a great tree. Well may we say in view of such a history, "What hath God wrought!"—*American Church Miss. Register.*

### Gathering and Scattering.

THE work of the Church Missionary Society divides itself into two principal operations—gathering and scattering; and under these two heads may be ranged the whole of its great work at home and abroad. The attention of the public is naturally attracted to our Mission work in foreign lands, and information is sought as to the details of the work of scattering which is carried on through the agency of the various Corresponding Committees, ordained Missionaries, Catechists, and Lay Agents, now in active work at the 154 foreign stations of the Society. In and about these 154 stations are scattered the funds collected at home. They are employed in the multifarious details connected with a Mission station; the support of the missionary; the pay of native agency; the repairs of the Mission premises; and many other small expenses incidental to the carrying on of Mission work. Here, too, are scattered the lives of such as Martyn, Noble, and Volkner; and here, in and around these 154 stations, is scattered broadcast the seed of the Word, by men who are instant in season and out of season, sowing, often in tears, going forth often weeping, bearing precious seed, sowing beside all waters; content to sow, not over anxious to reap, but leaving the reaping-time to the Lord of the Harvest. But while the interest of our friends centres around our Mission work abroad, it is very necessary to direct attention to the home work of the Society, that portion of the work which comes under the head of gathering. It is difficult to say which of the two operations, scattering or gathering, is the more important. Doubtless all the gathering is for the purpose of scattering; but, on the

other hand, were there no gathering there would be no scattering, and an army without the sinews of war would be an inert, useless mass. Consequently, the vast importance of the mechanism by which the Society gathers presses on those who have to watch the ingathering.

A very remarkable feature of the gathering in of the Society's funds is found in the vast multitude of small helps which go to form the aggregate of the supporters of the Society. There are between four and five thousand agencies which are in connection with the Society, Associations and Branch Associations in large towns and small parishes, and among these, sermons are preached and meetings held, at which the claims of Mission work are advocated. Notwithstanding this manifold agency, the total results are very miserable when compared with the vast wealth of our land. The income of all the Missionary Societies in England does not reach more than one million; a miserable result indeed when we remember that the sum might be contributed easily by our resident peers and commoners. Were every one to give a little, how different would be the result, not only in the income of the Missionary Societies, but as regards the spiritual condition of the nation? The home work of the Church Missionary Society is, to use the words of one who has tried it, "an invaluable link between pastor and people;" and it is where such a link is established that the largest proportionate results are obtained. In proof of this we subjoin the annual report of a small parochial association in one of our northern cities. The parish to which this association belongs is a small, poor parish, in which there are not more than five houses with rentals of £30 each, and yet in this poor parish there are, for the last year, 305 subscribers, giving £46. 15s. 9d. There are 85 holders of missionary boxes, who have collected £32. 11s. 4d.; and there has been held a sale of work, which realized £38. 6s. 8d. One contributor to the sale was a carpenter, who worked late and early, before

and after his working hours, to manufacture some articles which produced £1. Last, but not least, there are ten lady collectors, who, by a personal canvass throughout the whole parish, have gathered in £38. 13s. Over the whole work, stimulating and blessing it, is the spirit of deep and prayerful interest in the Church Missionary Society; but on this point let the report and address speak for themselves:—

“MY GOOD FRIENDS AND NEIGHBOURS, —It is my duty to lay before you again our Annual Parish Missionary Report. We have, many of us, been very busy in our endeavours to obey our Saviour's last command that we should preach the Gospel to every creature: and if we value and love the Gospel ourselves—if its blessed tidings have, through the Holy Ghost, brought peace and hope to our hearts—then our work has been our delight. There is true joy in the service of God.

“Let me remind you that it is God who gives us the means of helping. It is God who puts into our hearts the desire to help. Therefore, let us first of all give thanks to God for the good success which He has given us this year. Our receipts show an encouraging increase from every source of income. ‘Not unto us, not unto us but unto Thy name, give the praise.’

“I. First, our *Collections* after the annual sermons in the church have increased. Some of our friends feared that the gathering of subscriptions so widely would cause our church collections to be less. I am happy to say that this is not the case. Nor should we think it will be so; for giving is a Christian grace—it is a sign of love, and the love of souls is the very soul of love. This grace, like others, is strengthened, and not weakened by exercise. The more we give the more we would give in a cause so glorious as this. ‘The liberal deviseth liberal things, and by liberal things shall he stand.’

“II. Next, our *Missionary Boxes* have

yielded a larger sum. We never had more of these silent friends asking for the family offerings of the Christian household. And they have not asked in vain. They seem, like the hand of God, ever open to receive the first-fruits of our increase. The sick child is restored, the ailing mother is strengthened, the father's health is mercifully continued, and there is the open hand ready to accept the thank-offering to God for His goodness. I should like to see a missionary box in every house in the parish, that some portion of our weekly earnings may find its way into the treasury of God. ‘Honour the Lord with thy substance, and with the first-fruits of all thine increase.’

“III. Our *Sale of Work*, too, has produced more than ever. Many, very many busy hands have done the work. Not only women and children, but working-men, have joined, and joined heartily in this labour of love. One clever artisan has always contributed the fruit of many toilsome hours when his days work was over—articles which have added more than a yearly guinea to our receipts. Others, too, have been equally industrious. And what our female friends have done, I do not dare to say; but this I say, that the poor woman's mite, whether it be given in money or money's worth, is seen and owned by the Lord of all. My good friends, you will not lose your reward. ‘God is not unrighteous to forget your work and labour of love.’

“IV. Again, our *Subscriptions* also have increased. The collectors have continued their patient painstaking work. And work it really is. We have 305 subscribers. We have received, during the year, more than 1513 distinct gifts. In L—street alone, which contains 114 houses, 402 gifts have been gathered from 62 subscribers. We never gathered more subscriptions. Good friends, here is encouragement. Your labour has not been in vain in the Lord. Let no one say their little is not worth giving. I only wish every family in the parish would subscribe a penny a month. The great ocean is

made up of drops. The richest harvest is formed of single grains. Let each one do what he can. God asks no more. Subscribers, will you try to stir your neighbours to help in this work?

"My dear friends, our watchword must still be—LET US GO ON. Our Master says, 'He that putteth his hand to the plough and looketh back, is not fit for the kingdom of God.' Nay, rather let us work harder as time rolls by. Soon we shall be able to do no more. *Let us go on.* The Saviour commands us. The opportunity is before us. The time is short. But oh, see that you are right yourself. Be you on the Lord's side. Seek a deeper repentance, a livelier faith in Christ. This is the spring of all real missionary effort. 'The love of Christ constraineth us.'

"Lastly, pray. Pray without ceasing. I propose that we all remember the missionary cause, especially in our private and family prayers every Monday. Thus praying and working together, may God bless us in our work! I most heartily commend the good cause to you again."

Now, what have been the results? Tested by the amount raised, we should say that complete success has attended the work; for, from this small and poor parish the Society has received the following annual payments:—

Received in 1861-62	-	£109	4	5
Do. 1862-63	-	109	6	11
Do. 1863-64	-	115	14	8
Do. 1864-65	-	126	17	10
Do. 1865-66	-	153	14	8

Making a total in five	}	£614	18	6
years of - - -				

We would recommend the example afforded by this parish to all our supporters, more especially asking for that prayerful interest in the Society's great work which forms the chief feature of this report; convinced of this, that while the regular annual subscription is not always a guarantee of prayerful interest in the cause of missions, those who give us their

prayers will give us also their money.—*Church Miss. Gleaner.*

#### Chinese Mission of the English Presbyterian Church.

MR. SWANSON, missionary from China, who addressed the General Assembly on the Chinese mission of the English Presbyterian Church, stated that the mission was founded twenty years ago, and that their first missionary was the Rev. William Burns, whose name only required to be mentioned in that House to be received with the utmost respect. Mr. Burns had infused his own spirit into every part of the work. All who had followed him, and been associated with him, had imbibed the same spirit; and to this he ascribed the remarkable success which had been vouchsafed. The head-quarters of the mission are in the island of Amoy. When Mr. Swanson went there, eight years ago, there were three missionary societies engaged—the English Presbyterian, and the missions of the London Missionary Society, and of the Dutch Reformed Church of the United States of America. There were 400 persons then in full communion, but now the number is more than 1,000; and of these, eight hundred are under the supervision of the English Presbyterian and Reformed Dutch Churches. The missionaries of all these different bodies work together with a remarkable spirit of Christian unity. All around the region of Amoy, and on the opposite main-land, they have planted stations, until now there are thirteen mission churches on that main-land, extending over a line of 120 miles.

Mr. Swanson referred to the self-sacrificing spirit which the Chinese converts display. Instead of gaining any temporal advantage by becoming Christians, as was sometimes insinuated, they attest the sincerity of their convictions in every case by suffering persecution; for no native Chinese can become a Christian without suffering persecution at the first, and

without sacrificing all his patrimonial rights. There are twenty-seven native evangelists in connection with the mission; and it is in a great measure owing to the services of these evangelists that they have achieved their success. Almost every member of their church is a missionary; and when they left they carried the gospel away to other parts of China. In fact, the European missionaries have to follow in the footsteps of these men in planting their new stations. The converts are men of whom any Church might be proud. They have now formed a native Presbytery, and all the documents are written and the proceedings carried on in the Chinese language.

After referring to the great extent of the country, and describing the Chinese as the Saxons of the East, Mr. Swanson said that they were a highly civilized people, and had solved the problem of what civilization could do for a nation without the gospel. Some people say, first introduce commerce and civilization, and then the gospel; but those who speak in this way have only to come out to China to find out their mistake. Their work there, he said, was a most interesting one, and he spent a most happy time amongst these people. There is a wrong idea in the minds of many as to the character and position of a missionary. Missionaries were supposed by some to be a sort of banished men, requiring a very special degree of sympathy; and when they came home, they were even exhibited as live specimens of what missionaries were. This was an entire mistake. If any one would come out and see their work, and the pleasure with which they engaged in it, they would find that their sympathies were required, not for the missionaries, but for the work itself. Referring to the character of the Chinese, he remarked that there was a great deal of most absurd statement sent forth upon the subject by literary men. He knew something of the manner in which this

was gone about. Some of these writing men came out to China, and settled in a coast town for five or six weeks, and then, on coming home, wrote a full and flowing description of all the social and political history of 420,000,000 of people; and he did not know which most to admire, the ability or the ingenuity of the writers.

We rejoice to observe that the English Presbyterian Church has succeeded in obtaining a missionary to China in the place of the Rev. David Masson, who was swept overboard and drowned at sea, almost within sight of the land that was to have been the scene of his labors. The new missionary is Mr. Hugh Ritchie, a student of the English Presbyterian College. He was ordained by the Presbytery of London on the 17th of June.—*Free Church Record*.

#### Foreign Missions of the Free Church of Scotland.

THE total number of Christian agents in the Indian and African branches is 281, being 216 in India and 65 in Africa. Of these, 16 in India and 6 in Africa are ordained European missionaries, and 23 are European missionary teachers. There are 7 ordained native missionaries in India. The rest of the agency consists of native teachers, catechists, Scripture-readers, and colporteurs. There are 1,468 members of native churches—695 in India and 863 in Africa. The number of pupils under instruction in the various institutions and schools is 9,995, or 9,148 in India and 847 in Africa.

The ordinary revenue of the scheme for the past year amounts to £14,498. 7s. 9d. The sum raised in India amounts to £11,270. 0s. 5d. The Ladies' Society for Female Education have raised £2,387. 18s. 9d. Including special contributions, the grand total is £31,829. 8s. 9½d. The total amount of the *home income* of the Free Church for Foreign Missions, in the twenty-four years since the Disruption, is £303,521. 4s. 2½d.

## MISSION HOUSE, NEW YORK: AUGUST 22, 1867.

## LATEST NEWS FROM THE MISSIONS.

AFRICA.—The Rev. E. Boeklen has for some time been at work in the school at Harrisburg, Liberia, and has, up to May 6, escaped the fever; at that date he writes: "I have to thank the Lord for continued enjoyment of good health." To the church at Greenville, Liberia, Rev. I. M. Priest says, five have been received during the year.

Rev. W. H. Clark, of Corisco, was at latest dates, June 20, with his family at Gaboon. The change had been of benefit to all.

INDIA.—Rev. A. Brodhead writes from Futtéhghurh, June 17: "Our work goes on without interruption, and not entirely without signs of encouragement. A few days ago the session of the church examined an inquirer who gives hopeful indications that he is led by the Spirit. Rev. S. H. Kellogg says, May 31, "Some of our native Christian women in the city have been favoured with unusual access to the heathen women around them, a large number of whom I am told come almost every evening to the wife of one of our catechists, lately herself converted from idolatry, who talks with and instructs them in the religion of Christ." Rev. Dr. Morrison, now at Ambala, writes, on June 15, that he has been privileged of late to baptize and admit to the church six inmates of the poor-house, all blind or lepers. Rev. M. M. Carleton alludes, in a recent communication, to the baptism of a Brahmin fakir. Rev. A. Rudolph writes, June 17, that, on his visit to Sabathu, he was permitted to baptize the wife of the head teacher in the school. The Rev. J. H. Myers speaks of a new impulse given to bazar schools at Lodiana.

John G. Kerr, M. D. and his wife, of the Canton mission, reached New York, July 24. Mrs. Kerr's health has greatly improved.

## WANTS TO BE SUPPLIED.

THE brethren on the mission field write occasionally for articles which they greatly need, and which are not always procurable at the stations. Thus the missionary at Chefoo writes for a bell for their chapel—an account of which is published in the children's *Foreign Missionary* for September. Who will send one to call the Chinese to the house of God?

Others have to minister to the bodily wants of the natives, and need medicines. The following is a list that has come from one station:

4 Bottles Quinine,	1 Bottle, large size, Epsom salts,
4 " Dover's Powders,	1 " Ipecac,
4 " Jayne's Expectorant,	$\frac{1}{2}$ lb. Borax,
1 dozen bottles Davies' Pain Killer,	Pink Root and Senna, each 1 lb.
1 " boxes Dalley's Salve,	2 lbs. Elm bark,
1 Bottle Aqua Ammonia-caustic (glass stopper),	$\frac{1}{2}$ lb. Gum Arabic,
1 Bottle Laudanum (glass stopper),	Adhesive Plaster,
1 " Paregoric (glass stopper),	Lunar Caustic,
	Also Scales and Weights.

A medical missionary, who has opened a dispensary in India, after alluding to his work and the increasing numbers who apply for aid, says: "The grants that I do earnestly seek of friends in America, are of three kinds. (1.) Drugs, such as

quinine, chloroform, glycerine, etc. (2.) American medical journals. (3.) Medical and surgical books by American authors."

There may be some friends of missions who can respond to these appeals. We publish them here that such may know some of the calls that come from the foreign field for help.

## DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN JULY, 1867.

**SYNOD OF ALBANY.**—*Pby of Albany.* Northville ch 3.15; Northampton ch 3.35; West Galway ch 47, Sab sch 8; 1st ch, Bethlehem 10, 66 50

**SYNOD OF ALLEGHENY.**—*Pby of Allegheny.* Tarentum ch Fem Miss'y Soc'y 12.45. *Pby of Allegheny City.* Manchester Sab sch 20; Highland ch 16.39; Pine Creek ch 21.15; Manchester German ch 2.46. *Pby of Erie.* Greenville Sab sch 36; Conneantville ch 10; Fairfield Sab sch 2.45; Georgetown ch add'l 5; Greenfield ch, 4.50 131 40

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* Ellicott City ch 36. *Pby of Carlsale.* Piney Creek Sab sch 4.26; Silver Spring ch 71.95; Hogestown Sab sch 3.13; Mechanicsburg Sab sch for Tungchow sch 35.63; Lower Path Valley ch, a member, for debt 21.90, 172 87

**SYNOD OF BUFFALO.**—*Pby of Genesee River.* Oakland ch 7. *Pby of Ogdensburg.* Knowlton ch 10; 2d Oswegatchie ch, for debt 12.71; Hammond ch to con Mrs. W. Rodger L. M. 30; Jas. Rodger, add'l for son's L. M. 10; Agnes Fairbairn 5; H. Lyon 3; Sab sch bal L. M. 25.25; Rossie ch 10.55, 112 51

**SYNOD OF CHICAGO.**—*Pby of Bureau.* Arlington ch 2; Lower Rock Island ch 12 Mrs. Margaret S. Montgomery to con self L. M. 30; Millersburg ch 20. *Pby of Chicago.* Sab sch, 1st ch, Aurora 1. *Pby of Schuyler.* Perry ch 10, 75 00

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* First ch, Chillicothe mo con 37.50, Sab sch 87, Inf class 13. *Pby of Cincinnati.* Seventh ch, Cincinnati mo con 15.68; 1st ch, Cincinnati 71; 1st ch Walnut Hills Sab sch 23.51. *Pby of Miami.* Monroe Sab sch 5. *Pby of Oxford.* Somerville ch 20. *Pby of Sidney.* Troy ch 19, 241 69

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Waynesville Sab sch 2; Salem ch 8. *Pby of Palestine.* Prairie City Sab sch 2; Kansas ch 21. *Pby of Saline.* Odin ch 11.13. *Pby of Singamon.* West Okaw ch 20.70; Farmington ch, for debt 22.50; Sab sch for Corisco 25; Irish Grove Sab sch 6, 118 33

**SYNOD OF INDIANA.**—*Pby of Indianapolis.* Kingstown Sab sch 6.71. *Pby of Madison.* Hanover ch, for debt 10. *Pby of Vincennes.* Washington ch Helphinstone Miss'y Soc'y 7, 23 71

**SYNOD OF IOWA.**—*Pby of Dubuque.* Dubuque Sab sch 20; Epworth Sab sch 3.25. *Pby of Vinton.* Vinton ch 4, 27 25

**SYNOD OF KANSAS.**—*Pby of Leavenworth.* Leecompton ch 1 85

**SYNOD OF KENTUCKY.**—*Pby of Ebenezer.* Mayaville ch 100; 1st ch, Covington 182.60; Burlington ch, Hon. J. M. Preston 30. *Pby of Muhlenberg.* Hopkinsville Sab sch 6.30. *Pby of Paducah.* Marion ch 15. *Pby of Transylvania.* Columbia ch 5.50, 339 40

**SYNOD OF MISSOURI.**—*Pby of St. Louis.* Second ch, St. Louis, for Ningpo Mission 200; 1st Ger ch, St. Louis 7.28. *Pby of Upper Missouri.* Savannah ch, for debt 15.15, 222 43

**SYNOD OF NASHVILLE.**—*Pby of Nashville.* Second ch, Nashville Sab sch, for debt 100; Savings of a Little Girl 5.25, 105 25

**SYNOD OF NEW JERSEY.**—*Pby of Burlington.* Second ch, Camden 31.17; Allentown ch 33. *Pby of Elizabethtown.* Baskinridge ch, for debt 50; 2d ch, Rahway 190; Elizabethport ch 25, Sab sch 7; Perth Amboy ch 21.40. *Pby of Monmouth.* Holmanville ch 6; Shrewsbury Sab sch 10.75. *Pby of Newton.* First ch, Newton mo con 50; 2d ch, Oxford Sab sch for debt 12; Belvidere ch 130 for debt 101, Sab sch for debt 50; Lower Mt Bethel Sab sch for debt 8. *Pby of New Brunswick.* Lawrence ch mo con at High School 25.08; 1st ch, New Brunswick for debt 82; Cranberry ch 102.50, Sab sch for debt 40; Bound Brook ch 20. *Pby of Passaic.* Wickliffe ch mo con 10.20; 1st ch, Morristown mo con 234.91, Sab sch 25; Central ch, Orange mo con 72.75; 3d ch, Newark mo con 20.66, Col'd Sab sch, Elizabeth for debt 8. *Pby of Susquehanna.* Towanda ch mo con 120. *Pby of West Jersey.* Greenwich ch 35, 1,521 42

**SYNOD OF NEW YORK.**—*Pby of Connecticut.* White Plains ch 44.73; Rye ch mo con 28.05; Port Chester Sab sch, for debt 35.69. *Pby of Hudson.* Cocheaton ch 8.75; Monticello Sab sch 39.65; Monroe ch 14.50; Scotchtown ch 23.20; Washingtonville ch, Blooming Grove, Mrs. Luther Halsey 10; Florida ch 10. *Pby of Long Island.* First ch, Huntington 108; 1st ch, East Hampton mo con 86.86. *Pby of Nassau.* Geneva ch, Brooklyn mo con to con J. C. Farnham L. M. 21.25; South 3d street ch, W'msburgh 27.76, a Friend 20, Miss Bruce 20, a Friend 5; Astoria ch mo con 27; 1st ch, Brooklyn 45.59; Lawrence street Sab sch, Brooklyn 14; Throop ave ch, Brooklyn 46.62; Wallabout ch 22.06. *Pby of New York.* Clifton ch, E. C. Bridgman 20; Palisades ch 90, Dr. C. R. Agnew 20; Chelsea ch mo con 20; Alexander ch 6.72; 1st ch, Jersey City



mo con 84.60; University Place ch, James Brown, for debt 500; Brick ch mo con 53.26; 1st ch, New York Sab sch 55.62, Mission sch for sch in Shanghai 43.71. *Pby of New York 2d.* Scotch ch, John T. Johnston, for debt 250; Peekskill ch mo con 61.06; Canal street ch 27.80; Mt Washington ch 224.26. *Pby of North River.* First ch, Newburg 160, Sab sch 40, 2,360 74

**SYNOD OF NORTHERN INDIANA.**—*Pby of Fort Wayne.* Lagrange Sab sch 3.63; 1st ch, Fort Wayne 80.77, Sab sch 10. *Pby of Lake.* Valparaiso ch, Wm. Powell 8; Crown Point Sab sch 2.50. *Pby of Logansport.* Lexington ch 7, 111 90

**SYNOD OF OHIO.**—*Pby of Columbus.* Groveport ch 8.80; Sciota ch 7.85; Blendon ch 9.85; Westminster ch mo con 17.02. *Pby of Marion.* Salem ch 3. *Pby of Richland.* West Carlisle ch 20; Wakatomoka ch 5; Lexington Sab sch 14; Haysville ch 19, Sab sch 7. *Pby of Zanesville.* Washington ch 57.75, 163 77

**SYNOD OF PACIFIC.**—*Pby of California.* Chinese ch 23, Ching Chak 10, Capt. J. P. Creasy 20, J. W. Stow 25. *Pby of Oregon.* Clatsop ch 3.60, 81 60

**SYNOD OF PHILADELPHIA.**—*Pby of Donegal.* Strasburg ch add'l 5; Chestnut Level ch 41.18. *Pby of Huntingdon.* Hollidaysburg Sab sch 15.40; Bethel Sab sch 5; Clearfield Sab sch 6.73. *Pby of New Castle.* First ch, Oxford Sab sch for Lahor Fem sch 4.50; Benev't Fund of New London congregation add'l from M. N. C. 10. *Pby of Northumberland.* Washington ch, Slifer, Emma Clark's class in col'd Sab sch 1; North Point Sab sch 5; Williamsport ch 300, Inf't class in Sab sch for Rio chapel 12; Buffalo ch 83.75; Rohrsburg Fem Miss'y Soc'y 12.08, Contents of three children's miss'y boxes 1.58. *Pby of Philadelphia.* Mariner's ch, Phila. 11, Rev. C. N. Ewing 5; Scotch ch 50.40, Sab sch 49.60. *Pby of Philadelphia Central.* Cohocksink ch 61.55; 2d ch, half mo coll 10.87; Kensington Sab sch 17.60. *Pby of Philadelphia 2d.* Abington ch 40.90; Providence ch, a Friend 2. *Pby of Shanghai.* First ch, Shanghai 27, 774 14

**SYNOD OF PITTSBURGH.**—*Pby of Blairsville.* Blairsville ch 23.18; Blairsville Fem Seminary 83.15. *Pby of Clarion.* Mt Pleasant ch 10; Mrs. H. Leason 40; Brookville Sab sch for Chefoo sch 37; Bethesda Sab sch 1.75; Academia ch 8.76. *Pby of Ohio.* Fairview ch 5; Central ch, Pittsburg 25; Three new contributions, 73.29; Sab sch 75; East Liberty ch mo con 72, Sab sch for debt 60.07; Lawrenceville ch Ladies' Mite Soc'y to con Mrs. Mary Robinson L. M. 80; Canonsburg ch 17. *Pby of Redstone.* Tyrone ch 8; Uniontown ch Ladies' Sewing Soc'y 21.71. *Pby of Saltzburgh.* Cherry Run ch 8.83; Mt Pleasant Sab sch 2.25, 555 98

**SYNOD OF ST. PAUL.**—*Pby of St. Paul.* Hudson Sab sch 2.70; Westminster ch, Minneapolis mo con 5; 1st ch, St. Peter's Sab sch 10, 17 70

**SYNOD OF SANDUSKY.**—*Pby of Western Reserve.* Tiffin ch 13.75, Sab sch 2.50, 16 25

**SYNOD OF SOUTHERN IOWA.**—*Pby of Fairfield.* Shiloh ch, Fairfield 6. *Pby of Iowa.* Wappello ch 8.80, 14 30

**SYNOD OF WHEELING.**—*Pby of New Lisbon.* Columbus ch 4.15; Bethesda ch 10; Hanover ch 5; Yellow Creek ch, for debt 81.80, Sab sch 8.20; East Palestine ch 5.25. *Pby of Steubenville.* Carrollton ch 10.43; Kilgore ch 9.57; Beacon Ridge ch 16, Sab sch 2.50; Two Ridges ch, for debt 66.56; Wayneville and Bethlehem ch's, for debt 20; Wellsville Sab sch 10; New Harrisburg ch 5; 1st ch, Steubenville 100; Island Creek ch 15.33. *Pby of St. Clairsville.* Nottingham ch 143. *Pby of Washington.* First ch, Wheeling 31.40, col'd Sab sch, for Africa 9; 1st ch, Washington Sab sch for Corisco 34.43, and 85.57 to con John Hoon, Wm. H. Hartzel, Mary S. Brown and Florence S. Bausman L. M.; Claysville ch 15.60, Sab sch, for debt 6.80; New Cumberland ch 82; Mt Prospect Sab sch 3.21, 780 80

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Blue Mounds ch 10. *Pby of Winnebago.* Kilbourne City ch Cent Soc'y 2, 12 00

Total received from churches \$7,948 79

**LEGACIES.**—Lydia Coombs, dec'd, Newburyport, Mass., less tax 940; Edward Avery, dec'd, Wooster, Ohio 100, 1,040 00

**SYNOD OF REF. PRESB'N CHURCH.**—Scholarships 188.75; Dehra sch building 147.90; Six mos Salaries of Messrs. Calderwood and Caldwell 600; Premium for gold 238.50, 1,175 15

**MISCELLANEOUS.**—Basle, Switzerland 5; J. Penn Jones, Portland, W. Va. 20; Franklin Knight 10; a Friend 5,000; Z. 500, for China; A. A. McM. 20; Cash, for debt 1,000; Grace Lee (blind, five years old) to con self L. M. 32.13; Sab sch Ref. ch, Hackensack, N. J. 22; Mrs. Mary P. Davis, Mansfield, Ohio, for debt 1; Miss L. G. Sanford to con Myron Sanford L. M. 20; for Rio 10; Mrs. Mary L. Gow Depere, Wis. 10; Sab sch, Santa Fe, New Mexico 5; H. K. Corning, N. Y., for Brazil 1,000; G. P. R. 50; Two Ladies of Bozrahville, Conn. for Chinese Mission in California 500; Rev. Chas. J. Collins 20; Widows' Mite 1; R. D. James, Bridgeton, N. J. 2; Rev. A. G. Ross, Champagne, Ills. 5; Rev. J. Farris 50; John C. Green, for debt 5,000; Jas. Boughton, Carlisle, N. Y. 5; Jas. Bayard, Phila. for debt 50; Mrs. Julia A. Whittaker, Unionville, N. Y. 30; —, for debt 5,000; a Friend 10; Annie 21.41; Rev. A. B. Maxwell, Salem, O. for debt 5; Carso Crane 90, and Mrs. Crane 10, Phelps, N. Y. to con Rev. Dan'l Foster, Mrs. J. V. D. Wyckoff and Alice Brinkerhoff L. M.'s.; O. M. Dorman, Norfolk, Va. 50; G. P. Reeves, Yonkers, N. Y. 50; Rev. J. J. Thompson 50; Ger Ref ch, Wauken, Iowa 15.50; S. T. C. 25; Rev. J. A. M. 80 cts; Henry Day, for debt 100; Secret Alms 5; Wm. Sidney Smith 100; J. Harmanus Fisher, Baltimore, gold 360, prem. 144; Mrs. E. C. L. 2; Proceeds of gold ring found by a boy, for debt 3; Wm. Rankin, Jr. for debt 200, \$19,609 84

Total receipts in July, 1867, \$29,773 78

Receipts for Maps for Chinese Bible collected by Rev. J. L. Nevins:—R. M. Olyphant 100, David Olyphant 100, Thos. Paton 100, Wm. Gamble 100; Cash T. C. G. 100, M. M. L. S. 50, Henry Day 25, Robert Carter 25, C. N. T. 25, M. C. Sutphen 10, Dr. Reeves 10, J. L. Nevins 55, 700 00

WM. RANKIN, Jr., Treasurer.

done 10-6-86





















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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

NOVEMBER, 1867.

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## MISSIONS OF THE PRESBYTERIAN CHURCH.

### SYMPATHY WITH THE BOARD.

At an adjourned meeting of the Presbytery of Nassau, held in Brooklyn, on the 4th of October, 1867, the following preamble and resolutions were adopted :

WHEREAS, In the *Foreign Missionary*, October Number of the current year, a Secretary of our Board of Foreign Missions calls attention to the fact, that nearly one-half of the congregations in connexion with the Presbyterian Church habitually fail to contribute, pecuniarily, through the Board, to the great work of evangelizing the Heathen ; that, in consequence of the neglect considerable debt has accumulated against the Board, as well as the necessity been laid upon it of a special appeal to the churches ; that "General Assembly has requested the Presbyteries, at their regular meetings, to consider the wants of the Foreign Board ; and that the development of the work abroad is such that an increase of devotion and liberality is required ;"

*Therefore, Resolved.* 1. That the Presbytery has a deep sympathy with our Board of Foreign Missions in its noble efforts to discharge the trust committed to it by the churches.

2. That the Presbytery entertains a deep concern at the shameful lack of interest in the evangelization of the Heathen, which, apparently, so largely prevails among the churches of our connexion.

3. That such lack of interest is chiefly due to the culpable failure of pastors and sessions to set forth fully and systematically before, and to urge upon their people the claims of the Foreign Board.

4. That Presbytery exhorts the sessions of every delinquent church within its bounds to take, habitually, collections for this object.

Resolutions, similar in spirit and import, were also passed by the Synod of New York.



These resolutions are plain and pointed, and will have weight with the churches connected with these ecclesiastical bodies; but something more is needed than simple resolves, or the knowledge of a lack of interest on the part of the churches in the evangelization of the heathen, and its cause. They must be executed,—carried out practically and be made to yield rich results. Presbyterian authority must be exercised, and delinquent churches visited and brought up to duty, and a kind and continued pressure brought to bear not only on them, but on others that are regarded as contributing churches. These are satisfied, sometimes, with giving, year by year, the smallest sum for the cause, without ever attempting great things, or devising liberal things for the Lord. An exhortation to such, in these resolutions, might have been of service, and the more especially as they are to go forth to the Church.

These signs of awakening interest on the part of our Church courts, in the ever-enlarging work of Foreign Missions, are cheering. They betoken life; a rising up to the true level of things. But all such declarations must be followed up by the body that utters them, and pastors and sessions be called upon to state how they have been observed. We are glad to see that this is now done by many Presbyteries, and with encouraging success.

Our Church is capable of taking an advanced position on this whole subject, and it may be that God has permitted our debt to accomplish this very end. Some of her members have made a generous advance in their contributions; others have become greatly interested in the cause, and are stirring up many to increased efforts. The young have been called upon to pray and give to aid the work; and nobly have many responded. Sums far beyond expectation, from children and schools, have been received, and with them some of the most touching expressions of gratitude for the opportunity; and some of the truest instances of self-denial have been mentioned, showing that the cause has struck a new chord and awakened a new enthusiasm among the young; and now that must be rightly directed and generously sustained in the future to yield the best and greatest results. We entreat pastors, and elders, and sabbath-school superintendents not to allow this interest to die, but control it, and if possible, increase it. The work has urgent need of every friend and helper.

Our Missions have taken an advanced position. In some, this is the result of long and weary efforts and toil; in others, through Providential interpositions and openings; yet every one is prepared or in a situation to lengthen her cords and strengthen her stakes. Japan must have men. This populous country is left to two or three Societies, and none better fitted than ourselves to enter and occupy the land. China needs men. The old stations must be strengthened, and the new outposts manned. After many years Siam is rewarding the labors of the missionaries by numerous conversions. India is getting ready a strong native Christian force, and has been strengthened by new men. The African missions are also to be re-inforced,

while in South America the openings are more than can be entered. Appeals for enlarging the work are often made, and oftener than can be met.

If God thus goes before His people, it is that they should follow. For this purpose He has given many the ability, of late, to do more for Him, and enlarged the numbers and resources of our Zion. If the missions were more prosperous, never was the Church more capable of doing great things for the Master. He has put this honor upon her, not for self-aggrandizement, but for her truest interests, and for the salvation of the perishing. This should be seen and felt by all connected with her.

The question then arises: Is the interest manifested in this cause proportioned to God's gifts and demands? Are the prayers put forth commensurate with the ends to be attained? Do the efforts of individuals and congregations at all correspond to the magnitude of the work—to the issues involved—the results achieved, and the urgencies and destitutions that exist? If not, it is high time for our Church courts to awake, and aim to bring up every congregation and every believer to a full conception of their responsibility.

The attention of not a few has been directed to our debt. It is well to have that wiped off, but there is an advance that must be considered that is of as pressing moment as the debt. To this should every eye be turned, so that another debt shall not harass and cripple the Board, and to God should every heart be raised for a blessing upon the cause at home and the work abroad.

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## COMMUNICATIONS FROM THE MISSIONS.

### *Todiana Mission, N. India.*

#### *Amballa.*

A LETTER of Rev. J. Woodside was recently published, giving an account of the Hardwar mela, but this letter of Rev. J. H. Morrison, D. D., contains a fuller statement of that great gathering and of incidents connected with it. After mentioning the number of missionaries and native assistants who were present to preach the gospel of Christ, he says:

But what were we among two or three millions of perishing souls? And not one even of this small number could remain to labor from the beginning to the end of the mela. Looking at our work in a mere human light, well might the Brahmans say, "What do these feeble Christians?"

#### *The numbers present—the laborers few.—*

For a week or ten days after my arrival it seemed as if the mela was to prove a failure. There were so few there, and so few coming in daily, compared with what was expected, and all the time many were returning, that we began to think Ganga was going to die before the time appointed. Even before I left Ambala I saw the Pilgrims already returning. So it was on the road going there; one stream was going and another returning. But the flood tide was the strongest, and continued gradually to grow stronger and stronger until a day or two before the great bathing day. Then suddenly the strong tide turned and crowded the roads leading away from the sacred place. At first it was to all appearance a mela only of Fakirs and Brahmans, with a few tra-

ders scattered here and there, but before the affair was over Fakirs and Brahmans constituted insignificant items in the great sum. The whole number present at the height of the mela was variously estimated at from about one and a half to three millions of people. I am very poor at guessing or estimating the numbers at such gatherings, but the highest estimate seemed to me extravagant, though even that might have been correct. During the continuance of the mela there were no doubt as many there, or perhaps more; but that there were present at any one time a population equal to that of London, or nearly equal to that of the whole State of New York, I find it difficult to credit. To get some proximate idea of the numbers present, compared with the laborers to meet them and point them to the fountain opened for cleansing from all uncleanness, think of the whole population of the State of New York collecting together to bathe at the junction of the Mohawk and Hudson rivers. They are coming and going during a whole month; thousands, aye tens of thousands remaining there the whole time. To preach the Gospel to the whole multitude you have, say ten men. Of these four are educated men, but foreigners, of whom say one is fully equipped by a thorough knowledge and free use of the language and acquaintance with their religion, modes of thought and customs—the rest speaking the language with various degrees of accuracy, but defective in idiom and pronunciation. The native helpers mostly men of inferior education, not more than two of whom the American Tract Society would employ as colporteurs. Can any one wonder that the exclamation should occasionally be forced from us, "Alas, what are we among so many!" Only the eye of faith could see that there were more with us than with them.

*Missionary services*—Our mode of operation was for each missionary every morning to take one or two native assist-

ants and go out to some place where he could gather a crowd and there speak in such terms as they might be able and find it expedient until about nine o'clock, when it was time for breakfast and rest for the weary body, and to make our escape from the sun to the shelter of our tents. Beside a chief thoroughfare we had a canopy erected under which all the missionaries assembled every afternoon at 4 o'clock for religious exercises, consisting of singing, prayer, reading, and expounding the scriptures. Usually this place was filled, and a crowd standing all around as far as they could hear so as to understand what was said. These exercises were taken by the missionaries in turn. After an hour spent in these exercises the person conducting them would commence preaching to the crowd, and the rest quietly slip out with the native assistants to go and gather other crowds in various parts of the great encampment. Preaching and discussion at these different places would continue until some time after sunset. Such was the programme of our daily labors, until exhausted nature now and then commanded one and another to take a day of rest. At first our audiences under the canopy consisted principally of Fakirs and Brahmans. While the mela remained small they had but little to do and plenty of leisure on their hands, but as it began to fill in they had to be away looking after their perquisites and alms, and then the audiences became more promiscuous. I have seen individuals remain for two hours, apparently interested listeners, and they would come day after day. In these ways, as well as by the sale of books and tracts by our native colporteurs, much good seed has been sown. Oh, that the people of God would with one heart besiege the mercy seat until it be watered by the outpouring of the spirit from on high. Then the church in Christian lands would prove effective collaborators with her agents among the heathen. And then, no doubt, God, even our own God, would help His church and her labors both at home and abroad.

*Police Regulations*—The sanitary and police arrangements of the government officials were almost without a defect, and they were executed with great care and energy. Some half dozen or more temporary hospitals, with cots and medical establishments, were established at as many different points, to which all persons taken ill could be carried in a few minutes and at once receive medical aid and attention. They were visited and superintended by two European doctors, with a staff of native assistants stationed at each hospital. Besides this, every possible arrangement was made to prevent the collection of filth in or near so great an encampment. At a great mela there two years ago many persons were crushed to death for want of any proper arrangements to prevent a jam. To prevent a similar catastrophe this year arrangements were made to prevent great crowds meeting and blocking up the way. There were but two entrances and two exits to and from the great bathing place, and the pool itself was so divided as to prevent the mingling of those who entered by different ways. Each entrance had its own proper exit, and no one was allowed to go out any other way. This, though it interfered with the immemorial custom of returning by the same way and ringing a bell, and with the profits of some of the Brahmans, and was much opposed by them, was effectually carried out. The crowds, as they came in by the two entrances, were steadily marched right through the water to the exit, without being allowed to stop at all. All they could do was, as they walked along, to squat down so as to immerse themselves, and up again as soon as possible to avoid being trampled under foot by the coming crowd. To prevent accidents in the water the pool had been filled in so as to leave the water but little more than knee deep. To carry out such a measure with such a people, who have no idea of order or system in any thing, was no trifling work. Several European civil and military officers were always on the spot to see their

orders executed by the native police. The latter were in the water and out of it employed in driving the crowd along, allowing no one to stop for any thing. There they were, pushing and splashing the water and shouting until they were hoarse, to keep the living mass moving through the purifying waters and to prevent either entrance or exit getting jammed up.

*A Sad Sight to Contemplate.*—On two occasions during the three weeks I was there I went to see this wonderful sight. And such a sight it was! Neither pen nor pencil, no, not even photography could adequately describe it. Old and young, from the infant of days, to decrepid old age, male and female, rich and poor, priest and people, in one confused jumble coming down those steps in solid phalanxes and marching through the water, splashing and yelling like so many demons just let out of the pit. Oh, it was a sight which must be seen to be understood. Even beautiful and evidently modest young women mingled plentifully in the throng, when the jostle was such that it was constantly difficult and often impossible for them to keep their clothes properly adjusted. Then there were decrepid old men and women, who could not walk the street without a support and guide, struggling to get through, perhaps for the last time, that thus late in the evening of their days they might be cleansed from the sins of a life. Children in mothers' and fathers' arms and led by the hand played their full share in this scene of confusion. And this had to be kept up for days to allow the immense multitudes there to get a single dip. And oh, the noise! how shall I describe it? If you have ever stood on the sea shore when the surf was furiously lashing the rocks and beach until your ears had been sufficiently affected by it to carry the sound with you for hours after, you may have some idea of the effect of the noise of this tumult of voices. But of the noise itself here, instead of the dull, heavy,

steady, monotonous sound of the roaring sea, you have the sharp cracking of human voices, something like the difference between artillery and infantry firing. I heard one of the officers complain that it was beginning to affect his hearing, and I did not at all wonder at it. There amidst the crowd were a few Brahmans, like poor miserable beggars holding out their hands to the passers for the smallest contributions. Ah, but for the English rule and present arrangements they would assume a different attitude, and they know well how to obtain their demands. But now the poor people give to whom and in such sums only as they please. Yet I saw some with pouches well filled, probably mostly with copper, but some silver I saw going into them, and it is not impossible but that now and then a gold coin found its way there too, for there were many able to give gold.

*An Accident.*—And though so great was the crowd continually in motion for days yet I heard of but one accident. That resulted partly from what seemed to me a defect in the arrangements, and partly from the carelessness in the native police in not effectually carrying out their instructions. The defect in the arrangement was in allowing the different sects of Fakirs to march in procession to and from the bathing place. To carry this out the bathing of the general public had to be suspended and the crowd stopped and held in one place by barricades, until each sect of Fakirs in its turn had been marched through the purifying flood. Had they been compelled to take their chance with the body of the people the accident under existing arrangements could scarcely have happened. But when the crowd had been shut off, by closing a barricade, to allow one of these processions to bathe, through some momentary neglect of some of the native police the impatient crowd rushed, passed the barricade, and began to get jammed up. Providentially, however, the thing was discovered by the officer on duty and im-

mediately rectified; but not until three or four had been crushed to death. This little event revealed the vast importance of the arrangements made to preserve order. There was one other defect in the arrangements, which was in allowing thousands of those vile, naked Fakirs to march in their processions through all those crowds of men, women and children. There was no necessity for it. Nothing in all the mela was more astonishing than the perfect command exercised over all those millions by some dozen or twenty Europeans. There was the Raja of Kashmir with 3,000 followers, many of whom were armed—artillery, cavalry and infantry; and other Rajas and Sardars of less note. Had there been any combined effort they could have eaten up all the foreigners there before help could have been called in. Yet I heard of but one attempt to resist authority. Some very holy Fakirs took a notion that they would not submit to these inferior beings, and so they attacked a police station; but they were soon taken and well flogged. The lesson was a good one, well-timed, and quietly learned. Nothing like it occurred again, though you could see the Brahmans and Fakirs handled as unceremoniously by the police as any of the lower order of mortals.

*The former Sacrifice of Lives.*—Formerly these melas were scenes not merely of confusion and disorder resulting in death to many, but of frequent conflict between different sects of Fakirs for the right to bathe first. Many and bloody were the fights they have had about this unfortunate matter. Even the name of the place and of the ghat at which they bathe is still a subject of dispute and was formerly the cause of bloody fights. The followers of Shiv insist that it is the door of Shiv, one of whose names is Har, and the steps of the bathing ghat belong to him, and therefore that his followers have the right to bathe first, and that the name of the place is Hardwar, and the name of the ghat, Harkipairi; whereas the followers

of Vishnu, one of whose names is Hari, claim all this for their leader, and call the one Haridwar, and the other Harikipairi. See how great a matter a little fire kindleth. How many lives have been sacrificed to settle the point whether the little letter *i* should be used in these names or not, and yet it is as unsettled as it was centuries ago, and will remain unsettled until settled by the death of the follies that gave it birth. The most sacred bathing place is just where the Ganges passes the last point of mountain from the Himalayas to the plains—the gate through which it escapes from its confinement. Dwar is the Hindu for door or gate—hence Hardwar or Haridwar.

*A Sacred Spot.*—A little within this last range of mountains is another place of some importance. High up on the face of the perpendicular rock is a small cave dug out for an image. It is approached by rough steps and a short ladder, and the people can go up only one at a time to take a look at the image, make their bow and leave their offering; but before doing that they had the purification of the water of a tank just a little distance in front of the temple or cave. This place is called Bhim Gora. Bhim is the name of the second brother of Yudhishthara, one of the ancient Pandee sovereigns of India. Gor means the foot. The story is that when Gunga first came down from heaven, thus far it was making its way towards the Indus, and that Bhim came along and with his foot pushed the mountain aside and let the goddess out to bless all North-east India. In commemoration of this event it is made a place of bathing and of worship.

*Horse Fair—Holy Water.*—This place and this mela is celebrated almost as much and further as a place and time of trading than as a religious occasion. Especially is it celebrated as a horse fair. Horses from all parts of the country—from Afghanistan and Arabia are brought here for sale every year at this mela. Besides

these, camels and elephants are sold here in considerable numbers. I saw one young elephant, recently caught, offered for \$700. It was not sold. Also all sorts of country products, as well as European goods, are brought here in large quantities for sale. I observed auctions regularly held at three different places. And oh! such huge piles of beer bottles! I never saw the like anywhere. The vendors had been gathering them up from all the neighboring European stations to bring there to sell to the pilgrims. They buy them to carry to their distant homes a little Ganges water to keep on hand for pious uses. One use they make of it is to put a little into the mouth of a dying person. As soon as it becomes evident that a person is dying, he or she is taken from the bed and laid on the ground, and a few drops of Ganges water are put into the mouth as a sure passport to heaven! They make little baskets just the size of a bottle, put a bottle in it and sell it so for from four to six cents. You may imagine the piles of bottles and baskets grew very small towards the end of the mela.

There were other shops for the sale of idols. At some of them they had very beautifully carved marble images, which they offered for sale to the devout Hindoo as an object of worship, and to others as playthings for their children! This shows what really is their estimate of them. The money is the great thing with them, and it matters little what use their gods are put to, whether to be worshipped or used as toys for children.

### Northern India.

#### A Tour into the Interior of the Himalayas.

THE great Himalayan range, extending some 1800 miles, separates the rich plains of India from the elevated table-land of Thibet. These mountains separate races as well as districts; but inhabiting them are many tribes differing in many respects from both Hindoos and Tartars.

Into this region Rev. Dr. Owen, of Alla-

habad, made a tour in 1865. We continue a description of his route into Thibet.

HAVING completed all arrangements for the journey to Shipki, we left Pangi for the latter place about noon on the 12th of June. My traveling companions were Capt. G——, of the 91st Highlanders, and Mr. L——, an Assistant Engineer on the Hill Roads. We left the L.'s, with their children, in the pleasant cedar bungalow at Pangi, and I could not but covet the quiet rest they were to enjoy in contrast with the toilsome journey before us. Capt. L. S. accompanied us the first march, and on the following day as far as the Wirang Pass. Our arrangements for locomotion were to engage native ponies, from village to village, to take us over such portions of each march as could be ridden. Those with which we started were fair specimens of what we met with in our onward journey—small, but sure-footed ponies, with rude native trappings, bridles of twisted woollen, saddles raised high above the ponies' backs, and stirrups of most grotesque Tartar shape.

*An Upper Himalayan Village.*—The Hindustan and Thibet road—from seven to eight feet wide above Simla—projected several years since by Lord Dalhousie, for the purpose of facilitating and increasing the commerce between Hindustan and Thibet and Central Asia, has been completed no further than Pangi. From this place we had to take the old native road, the high road between Pangi and Peking, over hills and cliffs and rude steps of rock and stone and the roots of trees. My pony, not accustomed to Anglo-Saxon riding, was, at the outset, near leaving his rider caught and suspended in the branches of a cedar tree. Ascending the Pangi Hill, we had fine views of the Sutlej below, of Piorbani, the village on the opposite bank of the Sutlej, suspended like a swallow's nest half way up the hill, with its outlying Alps, called *dogris*, above and below. The upper *dogri* is

near the snows, where the villagers send their cattle to graze in the summer; to the lower *dogri*, far below the village, they send them for warmth in the winter season. All the cultivated ground in and about the village is irrigated by water directly down from the snows. Such is a general description of an Upper-Himalayan village.

*An Encampment.*—Above Purbani were the snow-capped peaks of Raldang and Kailas, and spurs beyond and all around, and far beyond these, the Rispa, a tributary of the Sutlej. Our road at first was through cedar forests, as far as the Kashang, a swift, noisy, mountain torrent, cutting its way down through the snow, and entering the Sutlej not far below the Pangi *dogri*, where we crossed a shaky bridge of logs. From the Kashang we ascended almost perpendicularly, in many places up steep, rude stone steps, over which the ponies could scarcely climb alone, much less briag their riders. We encamped for the night at Jangara, an upper *dogri*, or *alp*, of the village of Rarang, far below, and almost fifteen hundred feet below the Wirang Pass, which we crossed the next morning. Our tent was near a large encampment of Thibetan sheep and goats, used here as beasts of burden in the commerce between Thibet and Hindustan. The people accompanying them had marked Tartar features. With them were also inhabitants of Upper Kanawar, in which province we still are. The costumes of the Kanawar women are very picturesque, with braided hair, and large brass brooches with chains and pins. The strong smell of ammonia, together with the incessant noise of the sheep and hill dogs, and the abundance of fleas, gave us a restless, uncomfortable night, and we were ready to resume our march, early the next morning, towards the Pass, where we had ordered that breakfast should be ready.

*Difficulties of the Way—A Grand Panorama.*—The ascent was very steep—too

steep in some places for the ponies to take their riders. One has to throw himself forward, hold well to the mane, and leave the men to lead them, and the little creatures make their way wonderfully. But none are sufficiently strong to take one a whole march over such roads as these, in some places up stairs; and a rider could never keep his seat going down stairs. About six hundred feet below the Pass we left the tree line, but had a continuation of *Juniperus excelsa* and *squamosa*, and wild gooseberry and genista, such as we had seen yesterday. Higher up were yellow potentillas, beautiful specimens of iris, and a variety of Alpine flowers. The last part of the climb was very steep and hard, and most of it had to be done on foot, or, rather, with the hands and feet. But the glorious panorama which opened on reaching the Pass abundantly repaid the toil of the ascent—a view far off into the Celestial Empire, in which Rio Purgyal, 22,500 feet high, with his snow-capped peaks, was beautifully conspicuous. China Proper is far beyond; what we see is only Chinese Thibet. On the India side the Kailas and Raldang peaks, and the Boinda Pass, and other mountains covered with snow, are part of the magnificent panorama, and the Chinese amphitheatre on the other. But we had many toilsome miles before us before actually entering Chinese territory. I climbed to the highest accessible point, a point about 13,400 feet above the level of the sea, suffering from a slight oppression in breathing while reaching it, and sat for some time with both amphitheatres fully in view; India on the one hand, and China on the other, with the vast train of reflections suggested by each; and gathered lovely Alpine flowers under the dreary looking rocks near the snows, strange shelters for such sweet treasures.

*The Pass and the Descent.*—While I was thus engaged in botany, my friends were indulging their entomological tastes in the pursuit of beautiful Alpine butterflies.

But botany and entomology at length yielded to a craving for something more indispensable, when, to our dismay, we discovered that the breakfast had been taken two or three miles further on. After some delay it was brought back, when, striking up a fire and filling the teakettle with snow, no water being near, we were, about midday, reinvigorated for our onward journey. Passing through the Pass as through a gate, on each side of which banners are set up by the natives, we descended the bill, as steep as the ascent on the other side had been. A few hundred feet down we passed stunted birch, then cypress, then *pinus excelsa*, then *neoza* (or *Pinus Gerardiana*), and then came to cedar, pine—large old spreading trees. The Asrang, another tributary of the Sutlej, was heard roaring about 2,000 feet below. The valley of the Asrang is said to abound with ibex. The only wild animal here is the ounce, which feeds upon the ibex. The descent was too steep for riding, in many places over huge rocks. Coming to a warmer temperature, we had a pleasant and refreshing bath in a small mountain stream of snow water.

*The Village of Lippi—Preaching.*—Resuming our onward journey, we at length rounded a point, and suddenly came in sight of the village of Lippi—a lovely picture, like an emerald set in the side of a hill, all the more beautiful in contrast with the high, barren mountains above and around it. The houses are of cedar, in two or three picturesque clusters, in the midst of wheat fields and lovely hedges of clematis. Many are surrounded by yak-tails and flags, indicating the abode of lamas, or Buddhist priests. Crossing the Asrang on a sango, or bridge, about fifty feet in length, we passed through a gateway, on each side of which was a hideous image of Buddha, surrounded by inscriptions in the Thibetan language, while over it was a large chosden (*i. e.*, a kind of urn) of basket-work on a rude block of masonry about three feet square



and from two to three feet high, containing ashes of the departed, to which great reverence is paid. Crossing another stream, which was turning several water-wheels for grinding corn, we ascended to a Buddhist temple of elaborately carved cedar, where we found our tents pitched near the *chaupal*, a kind of summer-house, or pavillion, in front of the temple—a place of general concourse for rest and conversation. The seasons here seemed to correspond with those at home. The wheat was perfectly formed in the ear, but still unripe. One field had been nearly destroyed by large black caterpillars, that were still continuing their depredations, and threatening to destroy all the wheat in the place.

I preached to a small group, who could understand me, and gave a copy of Pilgrim's Progress to a boy who had been taught to read Hindu in the Kothgarh Mission School.

*A Buddhist Temple.*—Meeting a lama with a greasy cap and a red toga, but with pleasing features and expression of countenance, who seemed to take an intelligent interest in the telescope, I asked him to take me to a temple—the first Buddhist temple I ever entered. We went through a narrow dark passage down to an ante-room, from which a door opened into the place of the huge idol, before which a prayer-cylinder about eight feet long and three feet in diameter was turning, striking a bell at every half revolution; then a lama came in and blew a conch shell, and, after repeating incantations, began sounding a pair of cymbals and beating a drum, both with one stroke, and keeping good time. But the Buddhist worship is very like the Hindu in its disgusting features.

*Tabung—A Dogri of Kanam.*—At eleven this morning (June 14) we left Lippi, passing through streets bordered with silver poplar and numerous chosdens and Mane Padmas outside of the village. The Mane Padmas are long piles of stone slate

on the wayside, covered with what is called the Buddhist prayer in Thibetan characters. The prayer consists of the Sanscrit sentence:

*Om Mane Padma houn.*

*Om* is the mystical syllable of the Hindoos; *Mane* means jewel, and *Padma* lotus. The whole may be thus rendered:—Oh, the jewel of the lotus! Amen! This sentence is on long piles of slate stone outside the village, and fills the constantly revolving prayer wheels. In this the Lamaists profess to pray for all living creatures, under six classes: for men, for beasts, for those in purgatory, those in hell, those in the lower heaven, and for evil spirits.

Leaving Lippi, we ascended a very steep hill, much of the way by steps and narrow stairs, and rounding, bold, precipitous cliffs. Lippi, far below, seemed more beautiful than ever, rising from an emerald oasis in terraces or steps. At length we were able to make some use of the ponies, mounting which we ascended hills whose only vegetation was stunted cedars and white wormwood (*Artemesia Alba*). The dogri of Jangi, a village at our right, watered from the snow, was one beautiful green spot in contrast with the desolation around. The last ascent to this very cold place, near the snow, was steep and laborious. Kanam, of which this is a dogri, far below, is very beautiful to behold, encircled in green fields, and embowered in lovely groves.

## Japan Mission.

### Yokohama.

THIS place lies opposite the town of Kanagawa, on an armlet of the bay of Yedo, and a few miles south of the city of Yedo. Our mission was established in Japan in 1859. At present there are only two missionaries; but hearing that others were to be appointed, the Rev. D. Thompson sends the following account of the missionary field in that country, and the claims that it has upon the Church in the United States.

*The Hopefulness of the Field.*—Let me, then, call the attention of the young men in our seminaries and colleges to the work in Japan. First, the field is hopeful. By many it is regarded in a directly opposite light—as the most unpromising of all mission fields. There have been no converts yet; no considerable circulation of the Scriptures; no preaching of the gospel; no repeal of odious laws; no zeal on the part of Christian nations to have them repealed. Still, in the face of all this, and more that might be truly advanced, I insist that Japan is a *hopeful* field. To the Christian who rests in the gracious purpose of God any field is hopeful; but God gives us more than this to sustain us here. We are permitted to see mighty forces at work—great and radical changes continually taking place. We are permitted to see a real believer in progress upon the throne. The father of the present Emperor some years ago banished Buddhist priests from his country, confiscated their property, and dispensed with their prayers. The son may have much of the same spirit; and that he has this spirit is evident from his recent acts. He entertains the foreign ministers with unprecedented freedom; introduces changes in costume; dispenses with needless ceremony; and in many ways appears as the man for the times. Nor are the people slow to follow his example. Nine years ago it was a matter of almost daily occurrence to see the people bow down before the Governor in the streets, but now this sight is seldom seen; and in a few years more the traveler in Japan will see nothing of it. The Japanese are unwilling to admit that they are attached to old customs, like the Chinese. Some days ago, when explaining to the members of my Bible class the parable of *new wine in old bottles*, etc., I took occasion to say that Eastern nations loved what was old, loved antiquity, and were always looking back to the past; while Western nations kept looking upon the present and toward the future—toward the good time coming. The boys admitted that it

was true of the Chinese that they thought nothing was worthy of study but the works of the sages of old time, and were unwilling to have anything new; but, on the other hand, the Japanese were almost too eager for change. There were, and would be, attempts made to patch up old systems of religion and government; but, on the whole, the spirit of the people—especially of the young—is to have every thing new, and with no patch work. “*New wine in new bottles.*” This I believe is the spirit, and it will, doubtless, prevail more and more.

*Its relation to this Country.*—Now, when we perceive this fact, and see also the new relation which Japan has entered into with foreign lands, and especially the new relation she now sustains to the young and vigorous West of our own land—united to California by a noble line of ocean steamers,—when we see all this, we wonder what it will grow to in time. Surely there is a call to the church in the United States to come to the help of this land. An intelligent young English missionary from China last year told me that Japan would probably be left to be the peculiar field of the church of America. England would devote her energies to India and Madagascar. China would be common ground for the missionaries of both lands, while Japan would be handed over to the care of the church in our native land. If so, there must be some effort made. Surely the young West can send as many missionaries to Japan as France can. Now that Spain, Portugal and Italy have ceased to send abroad Jesuits, as in old time, and as France stands almost alone the support of the papal church at home and abroad, the hopes of Protestant Christianity look brighter.

*An Auspicious Time for New Missionaries.*—Call, then, upon the young men in our colleges and seminaries to come to this work, and to come *soon*, for it will take years of study here to fit them for

the work of preaching the gospel. The Bible yet untranslated, language, history, systems of mythology, and philosophy, all yet unexplored. A knowledge of any one of these subjects will give a man power in defending and illustrating the truth. This knowledge ought to be gained by the missionary who would make himself felt; but this knowledge will not be gained by any kind of inspiration, nor in one or two years' residence here. Let, then, men be sent soon who intend to stay long. Then we will no doubt see results which will amply reward all efforts made on this behalf. Let it not be supposed that now we are prevented altogether from preaching. The Sabbath service commenced about a year ago by Mr. Ballagh is still kept up. At first but three or four attended. It has gradually grown from the first. Now the attendance ranges from fifteen to twenty-five every Sabbath. The meeting is now held in Dr. Hepburn's dispensary. Mr. B. and I conduct the meetings alternately. We labor under difficulties. We have not the Scriptures to read in a good translation, but read and explain what we have ourselves translated. Some of those who come, and who are able to read Chinese, help us greatly, reading and explaining with perfect freedom whenever called on to do so. We do not yet speak fluently; but, with all, the people are attentive and interested. They are gradually becoming bold, and others seeing this are led to attend. Should God continue to smile upon this effort, it may not be long till the question of the toleration of Christianity is settled, and the old laws become manifestly a dead letter. At this time, then, we need much the prayers of the church for a blessing on our work. When we then see the preparedness of the Japanese for changes, their growing confidence and desire to hear, and the promises of the future, we have no reason to be discouraged. If now we have so much encouragement, when we read an imperfect translation, and explain it with stammering lips, and when a dread rests

upon the mind of the people, what may we not expect when fear is gone, when the Scriptures are in circulation, and when we shall be able to speak fluently and use the stores of illustration afforded by the history and mythology of the land? But such preachers will not be heard soon unless they are sent soon; and they will not be heard as soon as they are sent, or immediately afterward. We who are here will continue to do what we can, but we do not like to see missions in a precarious condition, sustained in existence by only the continued life or health of one or two men; there should be others in the field preparing to assist in and continue the work begun. I think it may be confidently predicted that Japan will not remain long closed against the gospel. It may be that this country is in effect open now. Let, then, this fair country and its susceptible people be remembered by the church, and prayer be offered for this land, its people, and us who are beginning to proclaim the gospel. Let the young men in the seminary devote themselves to this work. It will do the church no harm to have some of her candlesticks removed into the darkness, where they are needed, and where they will shine all the brighter. It will do the church good that sends, it will do those good who are sent, and it will be an inestimable blessing to those to whom they are sent. Praying that the God of the harvest would send forth laborers into his harvest, I am, etc.

### *Brazil Mission.*

#### *Rio de Janeiro.*

THIS city is the commercial emporium and political capital of Brazil. Population has been placed as high as 500,000. It was occupied as a Mission station in 1860. Missionary laborers are Rev. A. G. Simonton, Rev. J. F. C. Schneider and wife, and Rev. Hugh W. McKee and wife. The following letter was written by Rev. A. G. Simonton.

*A School important.*—I am about presenting a petition to the Board of Public

Instruction, asking permission to open a school. This is a step of great importance, as a number of children are ready at once to be enrolled. One of the members of the board, whom I know very well, assures me that my petition will be granted without difficulty. If objection is made, appeal can be made to the House of Deputies. The laws upon this subject are in a very unsatisfactory state, and it would be easy on legal grounds to refuse a license to any Protestant school. But in Brazil, at this juncture, it is not so easy to enforce intolerant laws.

*Additions to the Church.*—Since my last writing, three persons have been received to our communion, on profession of their faith. The facts brought to light at their examination, together with their replies to doctrinal questions, were sufficient to demonstrate the divine origin and power of the religion of Christ. One of these converts is a young man of good family, of whom I had intelligence long since that he was reading the "*Imprensa Evangelica*," in secret.

After a time as his convictions strengthened, he felt impelled to attend our public worship. His struggles and hesitations have ended by his public baptism. The other newly received members are a young man and his wife, natives of Portugal, who may, with all truthfulness, be described as rejoicing in the faith of Jesus Christ. The wife had once traveled with an English lady, who read to her from the Bible, and at parting, charged her to be faithful to the instructions given her from God's own word. Here is seed found after many days—a fact full of encouragement to sowers of seed by the way-side.

*A Disturbance and its Result.*—From S. Paulo I have a most interesting letter, recounting the incidents of a two days' preaching in L—— by Mr. Pitt. This village had never before been visited, and the announcement of the preaching of the Gospel was a great novelty. Nearly two hundred persons collected the first evening, and Mr. Pitt was in the midst of his sermon when a disturbance began, headed by a slave of the vicar. Fire-crackers were showered into the hall, and such a noise was kept up that Mr. Pitt had to desist. Preaching was announced for next evening, a better room being secured, and Mr. Pitt called on the delegate of police, with a request that he would be present and maintain order. A large audience collected, the delegate was present, perfect quiet was maintained, the sermon seemed to produce the most favorable impression, and Mr. Pitt's offer to distribute some tracts was responded to by nearly all pressing forward to be supplied. Some of the clerks of the town had combined together, to prevent a renewal of the disturbance provoked by the vicar, and were present as defenders of the preacher of the Gospel. So the wiles of the adversary turned out rather to the furtherance of the Gospel. These proofs of help from above, and of a preparedness on the part of the people for the Gospel of the grace of Christ, are so many, that we feel greatly encouraged to extend our efforts. Hence our appeals for men and means. Our press, our school of training for young men, and schools of more elementary training should be handled effectively, yet, without drawing in our itinerants who are doing so good a work.

*MISSIONS OF OTHER CHURCHES.***Mission of the Methodist New Connection in China.**

IN the autumn of 1859, the Revs. W. N. Hall and J. Innocent left our shores for China. Nearly two years elapsed before they had acquired the language, and found a suitable place for permanent residence and labor; yet, so great has been the blessing of God, that we have now eighty-five members in Church-fellowship, with twenty-three on trial, all of whom, after careful examination, are believed to experience a work of grace in their hearts, while some of them have shown a faith and courage in confessing Christ before their idolatrous countrymen, that would have done honor to the apostolic age. Thirteen members have been added to the Church at Tientsin during the year; but the interest of our Mission centres just now in Laou-Ling, about 140 miles from Tientsin. The work of conversion in this district, whether we look at its origin, rapid development, breadth of operation, or at the vigor with which it is still progressing, we are constrained to pronounce one of those extraordinary interventions of God's gracious power, by which apparently impassible barriers are overleaped, and an impulse given to the progress of Christianity which is felt over vast areas, and through prolonged ages. The unabated interest the people take in the means of grace, the sacrifices they make for Christ their Saviour, the opposition they so heroically brave, together with their growth in scriptural knowledge and Christian experience, demonstrate the genuineness of the work.

The members are scattered over a very wide area, radiating twenty miles on all sides of Chu-Chai Tsai, at which village, and at Han-Chai Tswang, about ten miles distant, native teachers reside, and regularly conduct Divine worship. The members regularly attend the means of grace,

though some of them walk from five to twenty miles to enjoy the privilege of worship and fellowship. Upwards of twenty persons have been recently baptized at Chu-Chai Tsai, and added to the Church, while at a village about ten miles from Han-Chai Tswang, seventeen have become anxious inquirers, and are waiting baptism. Almost the whole of this wide and fertile district presents the appearance of the valley in Ezekiel's vision, when the dry bones came together, and, as the reviving winds passed over them, "They lived, and stood up upon their feet, an exceeding great army."

Many interesting features of this gracious work are entitled to special notice. Upwards of twenty women, most of them wives and mothers, are members, have swept idol abominations from their houses, and are training their children to the worship and service of the living God. Many schoolmasters also, who, of course, represent the intelligence of the country, have abandoned the Doctors of Reason, and embraced Christ as their Teacher and Saviour, and promise to become efficient helpers in the spread of Christianity, especially amongst the young. Several of the members occupy respectable social positions, and are very liberal in supporting the cause. Of this class is Mr. Lien, of Chu-Chai Tswang, who has fitted up a room for public worship at his own expense, for which he charges no rent. In a recent visit of Messrs. Hall and Hodge to this district, Mr. Lien informed them of the following instance of persecution: Mr. Han Sien Sung, the assistant preacher, proposed to visit a neighboring village to preach and distribute books, and Mr. Lien, having business in the same place, accompanied him. They went to the market-place, and while Mr. Han was preparing to preach, Mr. Lien offered copies of the Scriptures to the crowd, stating that they

contained the Word of God. Two men upbraided him with having brought foreigners and foreign doctrines into the district, to the disgrace of his ancestors and the religion of his country. Mr. Lien replied that they were ignorant of the religion of Jesus Christ, or they would not thus speak, whereupon they seized him, threw him down, and beat him most violently. Having heard the whole of the circumstances, Mr. Hall inquired: "Was your confidence not shaken by this trying ordeal?" To which he replied, with great promptness and energy: "No, so far from that, I have felt very happy in being able thus to testify my attachment to the Saviour. If Jesus suffered so much for me, no amount of persecution is too great for me to suffer for His sake." As the attack threatened to be fatal, Mr. Hall further inquired: "How did you feel in the anticipation of death?" "O," he said, "all fear is taken away. I have a glorious hope beyond the grave. I am venturing my all on Christ."

Mr. Hodge informs us that at Chu Chia Tsai he met with the aged man whose name is forever identified with the origin of this great awakening. There was nothing in his appearance or manners to distinguish him from the crowd about him, nor in his whole deportment is there anything calculated to bring him prominently before his fellow-villagers; "and yet," Mr. Hodge adds, "he has been instrumental in the hands of God of bringing about the most glorious awakening China has yet experienced—an awakening which is rapidly spreading through cities, towns, villages, and hamlets, on every hand—an awakening which, we have reason to believe, if the Church be faithful, will continue to spread until the whole of the country, so great in its antiquity, so vast in its territory, so wealthy in its resources, so dense in its population, shall be permeated with Christian influences, and China, with its three or four hundred millions of souls, shall be converted to Christ."—*Report of 1867.*

## India.

### I. THE MISSION FIELD.

"INDIA" represents a population of probably two hundred millions. Each of these is a human being, made after God's image, possessing that same human nature which in Jesus Christ is highly exalted to the very throne of God; each is known to God, and of more value to Him than all the material universe; each must stand before the judgment-seat of Christ, to be judged according to his works, and must live somewhere for ever.

The inhabitants of India are, moreover, *given* to us, in the providence of God, as our fellow-citizens, and are in a special sense our "neighbors," our own flesh.

### II. PROTESTANT MISSIONS TO INDIA.

Twenty-five Protestant missionary societies labor in India; of these, three are in Scotland, eight in England, one in Ireland, four on the Continent of Europe, and nine in America. There are, besides these, seven societies for literature and education. These societies maintain upwards of 550 missionaries, and, along with the Bible and Tract Societies, etc., expend annually about £250,000.

The India Government expends in *secular* education upwards of £700,000 per annum.

### III. RESULTS.

These cannot be estimated by the mere number of converts to Christianity, as there is necessarily a great preparatory work, in which "one sows" what another "reaps," while both will "rejoice together" in the day of harvest. This is chiefly a sowing time in India; but, nevertheless, there are in British India, including Burmah and Ceylon, upwards of 190 native missionaries, 1,800 native catechists, 1,550 native churches, 50,000 native communicants, 214,000 native converts, with probably 100,000 boys and girls receiving *Christian* instruction.

One result of missions should be remembered: that of 2,000 native converts involved in the sufferings of the great

mutiny, eleven of whom were massacred, not more than six apostatised, and even they returned when the trouble ceased, while *all* proved faithful to the British Government, and to the English families with whom they were connected as servants, etc.

#### IV. MISSION OF CHURCH OF SCOTLAND.

Since last collection was made, our missionary, Mr. Taylor, of Sealkote, has returned in bad health, and Mr. Lang, whose father and two brothers are ministers of our Church, has been ordained, and set sail for the same station. Mr. Thompson, teacher in Dundee, has also gone for Madras. The strength of our mission staff has thus been maintained. But it has been proved by statistics that to keep up, but not to extend, a mission in India, the *supply must amount in ten years to the one-half kept in the field*. We are at present able to keep up, although not to extend our staff; but for this we thank God and take courage.

When those missionaries who are on their way to India shall have reached their destination, the statistics of the mission will be nearly as follows: Stations, 5; ordained European missionaries, 7; European teachers, 3; native preachers, 2; native catechists, 10; native colporteurs, 3; communicants in connection with native congregations, 220; *adult* baptisms during the year, 28; pupils receiving Christian instruction, 1,438; in Gyah Orphanage, 60—all of whom are supported by Sabbath schools in Scotland. Received from school fees and Government grants in Sealkote, Bombay, Calcutta, etc., £1,804; local subscriptions, about £600. There are, besides, in connection with the Ladies' Association, 5 European and 2 native Christian teachers, with 210 pupils, most of whom are supported as well as taught. The income of the Association was last year £1,874. The Ghospara Mission employs 1 native catechist, with 71 pupils. We have thus, in the India Mission connected with our Church, 16 European agents, with 15 na-

tives, directly engaged in mission work—in all, 31, with 1,719 boys and girls under *Christian* instruction. Along with these, we should remember with gratitude the efficient aid given to our missions by our 13 chaplains in India. As to the *prospects* of the India Mission, the Committee have the hope of obtaining *two* efficient ordained missionaries, while *three* long known and tried native missionaries have been accepted, and will probably be ordained when the deputation are in Calcutta. Lastly, the Committee have, as advised by their Corresponding Board, considerably raised the salaries of their Bombay missionaries, and guaranteed £3,000 for the purchase of a dwelling-house. It is almost certain that the salaries of all our missionaries will have to be increased.—*Home and Foreign Miss. Record*.

#### London Missions in South Travancore.

I PURPOSE in this paper briefly reviewing our progress as a mission during the last few years.

At the outset let me give a general idea of the London Missionary Society Mission in South Travancore.

The province forms a narrow strip of territory along the coast, extending from Cape Comorin, the southern extremity of the peninsula, to Cochin on the north. The field occupied by the London Missionary Society extends from Quilon on the north to the southern boundary of the State. To the north of Quilon the Church Missionary Society has established large and flourishing missions.

The whole of the field occupied by our Society is divided into seven mission districts. The home stations, which give the names to the respective districts, are distant from each other from ten to fifteen miles. At two of the home stations, namely, Nagercoil and Neyoor, two European missionaries reside, at the others only one. Tituvillie, a new mission district formed last year, is placed under the superintendence of our first ordained native minister, the Rev. C. Yesudian.

Each district comprises from four to eighty separate congregations; and the missionaries are assisted in superintending these by ordained native ministers, evangelists, and catechists. There are in each district from twelve to fifty village schools connected with the mission; besides these, there are our mission seminary at Nagercoil, and boarding schools for girls and boys at each of the home stations. We have also a mission hospital and dispensary at Neyoor; a mission press at Nagercoil, at which 3,410,357 pages of Christian literature were printed during last year; and a Tract and Book Society, which issued during 1866, 78,200 copies of religious publications, including about 50,000 monthly magazines, upwards of 15,000 pamphlets and tracts, and a commentary on the Epistle to the Galatians.

Our converts have chiefly been gathered out of the Shanar caste. As a class they may be said to correspond with our labouring population at home. Many of our converts are men of intelligence and influence, but the great majority are poor and ignorant. In their heathen state the Shanars are not worshippers of any of the Hindu deities; but demonolators, attributing to the agency of evil spirits all misfortunes, diseases, and untoward events, whether personal, domestic, or national. When suffering under any calamity, they spare neither time, wealth, nor comfort, in order to appease with sacrifices the supposed anger of devils, and thus secure immunity from their attacks or bribe them to relinquish their malicious purposes.

It is principally among these poor excluded devil-worshippers that the Gospel of Christ has won those glorious triumphs which we would now briefly review; and, no doubt, the following record of missionary success will lead many to exclaim, with adoring gratitude, "What hath God wrought!"

It is not our intention to trace or even to glance at the history of these missions; we shall content ourselves, for the present,

with a brief review of the period which has passed under our own eyes, and bear testimony only to what we have seen. I trust my readers will bear with me while I inflict upon them a statistical paragraph or two. I shall confine these statistics to important points.

At the close of 1860, the number of converts, including children connected with our mission was 18,624; at the close of 1866 there were 28,440. At the former period there were 1,175 church members and 366 candidates; at the latter, 466 communicants and 496 candidates. At the former period the total contributions of the native Christians for the year amounted to £422; during 1866, they raised for the support of religious ordinances and privileges £968. At the close of 1860, 214 separate congregations existed; at the close of 1866 there were 240. To carry on the work in these congregations there were, at the close of 1860, 109 native agents of all grades, but no ordained native ministers; at the close of 1866 we had 240 native helpers, including 11 ordained native pastors or assistant missionaries, and 18 who had been raised to the position of evangelists as a preparatory step to their being ordained to the office of the Christian ministry.

Previous to 1860, the mission was, comparatively, almost entirely dependent upon foreign aid; since that period its latent power has been wonderfully developed, and now we have ordained native ministers in charge of distinct districts or superintending extensive sub-districts, self-supporting native churches presided over by ordained native pastors; and in each district zealous and successful efforts are being put forth by the people to secure that at least all the larger and more prosperous congregations should be formed into self-sustaining churches, having their own native pastors. We hope to see, ere long, many such churches established in South Travancore—churches which shall be to the Church at home powerful pleas for mis-



sions, and glorious witnesses for Christ in this dark land.

In 1860, the total number of children receiving instruction in our mission schools was 6,729; in 1866, there were 7,863. In 1860, with the exception of the mission seminary, no Anglo-vernacular schools nor village night schools existed in connection with our mission; at the close of 1866, there were, besides our seminary, ten Anglo-vernacular, and seventeen night schools established, and in a flourishing state.

While thus, during the period under review, we have been permitted to see a great increase and a steady progress in all the outward evidences of prosperity and stability, it is a special source of encouragement to observe that, during the last few years, there has been a marked improvement in the spiritual state of our churches and congregations. There is a growing vigor and earnestness among our converts, a healthy feeling of independence is springing up, greater delight in prayer and in religious ordinances is manifested, and a decided advancement appears in all that will make individual Christians, as well as the Church strong, fruitful, and an acknowledged powerful influence for good upon the masses still sunk in heathenism around.

Our converts are surrounded with many evil influences, and exposed to many strong temptations; but we would say, in the words of our most experienced missionary in these missions, the Rev. F. Baylis, who, in his report for 1864, observes: "I cannot but think that, taking one thing with another, the Church here would bear comparison with most churches of the same numbers at home."

Facts such as these should surely excite in the hearts of all who daily pray "Thy kingdom come," feelings of devout gratitude and praise. We would remind our readers, however, that though in this brief statement we have presented a bright picture, a dark, a very dark picture, might be presented too. "Travancore for Christ" is our watchword; but the battle has still

to be fought—the victory is not yet won. Satan still holds his ground, and his hosts still frown defiance from their high towers and massive strongholds around us. In the name of the Lord our God we have gone up; we have unfurled our banners, and, though amid much opposition, still we have gained a footing in the enemy's land. Brethren, help us! help us with your prayers, help us with your sympathy, and prove the sincerity of your sympathy and your prayers by helping us with your means; and, as a grateful sacrifice for prayers heard and answered, in Gospel triumphs won for Christ in Travancore, bring your offering and lay it upon the missionary altar.

JOHN LOWE,

*Medical Missionary.*

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#### Madras and South-India Mission.

MADRAS and its vicinity, the Tinnevely province, the kingdom of Travancore, and the Telugu country, present to us extensive Mission fields. Madras, with its suburbs, containing a population of 700,000 inhabitants; Tinnevely, with more than one million and a quarter; Travancore, with its million and some thousands; and the Telugu people, numbering thirteen millions; these constitute important fields of labor.

In these fields missionary enterprise has so far progressed that a native church, more or less numerous, has been raised up in each of them.

In a review, therefore, of this Mission, three subjects claim our attention: first, the condition of the native churches; secondly, the evangelistic efforts put forth for the conversion of the surrounding heathen; and, thirdly, in what way, and to what extent, the native churches are co-operating in such efforts.

Employed in these Mission fields we find 66 ordained agents of the Church Missionary Society, of whom 38 are British, 2 East Indian, and 31 natives. The British and East-Indian catechists are 11 in number; and if to these we add 750

native catechists, readers and schoolmasters, together with 122 native schoolmistresses, we have presented to us a grand total of 949 Missionary agents in these Mission fields.

Each year brings to the Missionary agency loss and gain. Some, during the past year, have been removed by death; others have arrived from Europe to enter upon the work. Even supposing the numbers to be equal, we lose by the exchange far more than we gain; for we lose men who have acquired the native language and obtained experience; and we receive in their stead men who must qualify, in both respects, before they become properly fitted for the work; yet amidst such disadvantages the work progresses.

#### *The Natives under Christian Instruction.*

The natives under Christian instruction in the four Mission fields number 36,125 baptized persons; the unbaptized, 18,021—making together a total of 49,146 natives under Christian instruction.

The native churches must be regarded as consisting of the 36,125 baptized persons. These are distributed as follows:

Telugu	593
Madras	688
Travancore.	10,270
Tinnevelly	24,574

Comparing these numbers with the totals already given, it will be seen that the proportion which the baptized bear to the unbaptized is largest in Madras, where the latter are only fifteen in number; and smallest in Tinnevelly, where the unbaptized are 11,273 in number—that is, very nearly one-third of the natives under Christian instruction. In the Travancore Mission the baptized are in number 10,270 to 1,553 of the unbaptized; in the Telugu Mission, 593 to 180.

This feature in the Tinnevelly Mission might be satisfactorily accounted for if, during the year, a larger number of heathen had come under instruction; but this does not appear to be the case, the

total under instruction at the end of 1866 being in excess of the preceding year only by 368.

We are bound to conclude, therefore, that, in the important work of reducing the nebulous element of adherents to the more solid nucleus of the native church, no very great progress has been made in that Mission field during the year 1866.

In Tinnevelly the unbaptized, at the end of the year, stood at the large number of 1,273; the adult baptisms during that period standing at the inferior figure of 229. In the Travancore Mission the numbers stood thus: unbaptized, 1,553; adult baptisms during the year, 48. In the Telugu, 180; adult baptisms, 58. In the Madras, 15; adult baptisms, 2.

The proportion which the communicants bear to the baptized is considerable and satisfactory; out of 36,125 baptized natives, 8,502 being communicants—that is, nearly one-fourth. They are distributed as follows:

Telugu—136, or nearly one-fourth of the baptized.

Madras—297, or nearly one-half of the baptized.

Travancore—2,495, or nearly one-fourth of the baptized.

Tinnevelly—5,574, or nearly one-fourth of the baptized.

It is to the communicants we must look for that stability of Christian character which qualifies for usefulness in the great work of spreading the light of the Gospel among the surrounding heathen.

#### *Contributions of Native Christians in 1866.*

These contributions exceed those of the preceding year by 767 rupees. The total amounts to Rs. 20,874 . 7 . 10.

	RUPES.
Telugu	565
Madras	877
Travancore.	2,296
Tinnevelly	17,184
	<hr/>
	20,872

We find that, of the sum contributed by the Tamil church, by far the largest

proportion—nearly one-half—is given to native church agency, while to “Missions” there is no apportionment whatever. We thence conclude that this church is at present so absorbed in the inner work of organization that, in its corporate capacity, it has not yet addressed itself to the outward work of communicating the Gospel to the heathen. We do not mean to imply that there has been no Missionary action, but that it is carried on rather by individual than by united effort.

In the Madras and Telugu Missions the largest proportion is given to “the poor;” in the Travancore Mission to “native church agency,” under the heading of “Endowment Fund.”

On the subject of these contributions the “Madras Church Missionary Record” observes: “When we remember how very heavily the famine prices of the concluding part of last year pressed upon our native population, we feel that there is much reason for thankfulness on finding the native-Christians’ contributions so well sustained.

We learn that in these Mission fields there are, under Christian instruction in the schools, 13,128 young people of both sexes, the total of teachers being 549. The school children are thus distributed:

Telugu . . .	1,069
Madras . . .	688
Travancore . . .	2,977
Tinnevely . . .	8,394
	<hr/> 13,128

An analysis of the school children may not be uninteresting, as bringing out the working of the Mission.

The total of children under education at the close of the year amounted (errors being removed) to 12,884; of these, 9,902 were boys, and 2,982 girls. Of the boys, 3,880 were Christians; of the girls, 2,566. There were, therefore, in the schools, 6,072 non-Christian boys, but only 416 non-Christian girls.—*Church Miss. Record*.

### How a Hindu Dies.

THE late Raja Rhadhakant Deb of Calcutta clung to the idolatries of his country to the day of his death. That he might die as it became a true Hindu, he caused himself to be taken to Bindrabun, on the River Jumna, a city in the North-west Provinces, famous for its worship of Krishna, to which god the Raja was specially devoted. We learn the particulars of his last hours from a Calcutta newspaper. The narrative will show our readers how a Hindu dies:

Everybody knows that Sir Raja Radha Kanta Deva Bahadur had a severe cold three days before his death. On the night before his death, feeling a heaviness in his system, he did not eat anything. The following morning he got up from his bed, made himself clean in the usual way, and went to his oratory. At that time the father-in-law of his daughter, approaching him, said, “How are you, sir, to-day? Wouldn’t it be as well to take some medicine?” The Raja Bahadur replied: “Medicine cures diseases, but it does not prevent death. If you have any medicine which will do me good in eternity, please administer it.” After saying a word or two more in the above strain, he addressed himself to his evening devotions. The rosary having been repeated, he said to his favorite servant, “Nobin, I am feeling weak, give me some milk to drink.” The servant brought some milk, the Raja Bahadur drank it, and went to the sitting-room with the rosary in hand. After a little he called for more milk. This time, however, he could not drink much, as he felt a difficulty in swallowing. Then he said to his servant Nobin: “To-day I shall leave off my body. It is not, therefore, advisable for me to remain here on the second story. Send for the priest.” We may state here that the Raja Bahadur, on going to Bindrabun, had selected a learned Brahman of the place for his priest, to whom he had imparted a knowledge of the mysteries of funereal crema-

tion, which the Raja had himself collected from a diligent perusal of many Shastras.

On the priest being brought before him, the Raja Bahadur questioned him as to his knowledge of funereal obsequies, and gave him further explanation regarding the last rites. Continuing in the same seat, he said to his servant Nobin, "You remember I explained to you long ago the way in which my body should be treated after life has taken its departure. Listen, I will now repeat to you the same in brief. After I am dead, you are to bathe my body, to put new clothes on it, to deck it with the *gandhamalya* and other flowers, and to place it in the case which I ordered to be prepared a year ago. You are then to carry the corpse to the banks of the Jumna, scattering all the way fried paddy, ginger-powder, and *kumkum*, and accompanied by a band of Vaishnava singers repeating the name of Krishna. You are then to see to it that my body is again bathed, and all the rites gone through which I explained in the instructions given to the priest.

"See to it that the funeral pile is longer than my body; and you are to take care that no other fuel is used than the wood of the *Tulsi* plant. (The Raja Bahadur had himself collected a large quantity of *Tulsi* wood for the purpose.) You are to place my body on the pile exactly in the same attitude which I have been accustomed to take while living. You are moreover, to take four long bambus, and put them in the ground at the four corners of the pile, and let the canopy of my curtains be suspended on those bambus over my body, but at such a height that the flame of the pile does not reach it. Then will follow cremation according to the instructions I have delivered

to the priest. See to it that the fire is put out when my body becomes reduced to about one seer in weight. Divide that unburnt portion of the body into three parts. Feed turtles with one part of it; another part you are to throw into the deep waters of the Jumna; the third part you are to bury in this Bindrabun, so deep in the ground that animals may not be able to disinter it. Cremation over, you are to return to your dwelling-place in a silent mood. There should be no cooking that day in your houses: if you be very hungry, you could go and eat something elsewhere. On the 11th day after my death, offer ten *pindas* to the Jumna, and give a good feast to the Brahmans of Bindrabun. After which you may turn your face towards your native land."

The devout Raja Bahadur having said all this, was preparing to go down stairs when the father-in-law of his daughter and the respectable men of the place came to see him. He received them all with his usual urbanity, and went down. In the grove of *Tulsi* plants, which was on the premises, he ordered a bed to be prepared at the foot of a *Tulsi* plant. The magnanimous Raja, emancipated, though in the body, stretched himself on the bed, put a *salgram* stone on his chest, and began counting his rosary. No more did he talk to any mortal. For nearly two hours he remained thus absorbed in meditation. Then did life depart. At the moment of his death his whole face was lit up with a smile. No other symptoms were seen. When his spirit left his body, the groves of Bindrabun resounded with shouts of the blest; and the telegraphic wire that moment carried the melancholy tidings to the city of Calcutta.

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MISSION HOUSE, NEW YORK: NOVEMBER 23, 1867.

#### LATEST NEWS FROM THE MISSIONS.

SOUTH AMERICA.—*Bogota*.—The Rev. P. H. Pitkin, in his letter of Sept. 17th, speaks of encouragements in their work. Attendance upon religious services on the

Sabbath had increased so that the room in which these were held was full. The young were being reached, and brought under the influence of divine truth. He makes an earnest appeal for a chapel, and a school, as these are essential for a further and more rapid prosecution of their work. *Brazil*.—The missionaries speak of growing interest in the truth, and of increased opportunities for proclaiming it. Three were recently received into the church at Rio Janeiro.

*AFRICA*.—Mr. E. Boeklin's health continues good, and he writes Aug. 7th, that the attendance on religious services at Harrisburg, Liberia, was quite encouraging. Mr. S. Harrison is anxious that earnest and devoted colored ministers should go from this country to Liberia, as the personal and practical piety of such is greatly needed in that land.

*INDIA*.—Dr. Morrison refers, Aug. 17th, to a happy death of a leper at Amballa, and of the presence of fourteen of this class of outcasts at the administration of the Lord's Supper, in the open air, near their Asylum. Rev. W. Calderwood speaks in his letter of Aug. 1st, of the new station at Mozzuffer-nagger, and of the labors of the native preacher, and says: "We were requested by the natives to open a school there, and in other ways were strongly tempted to do so, but have not done so as yet, as I wish Kanwarsain to devote *all* his energies to *direct* preaching of the Gospel, and we have not the funds necessary for a school. A Mahomedan in a village near Mozzuffernagger, of education and in a high position, came to me some time ago and asked me to baptize him. I put him off till Kanwarsain could inquire into the case. In a few days he is to be with me again with several of his friends."

*SIAM*.—Rev. S. R. House, under date of Aug. 14th, writes: "You will rejoice with us when you learn that at our last communion in Bangkok, we were permitted to receive to our Mission Church by baptism, on profession of their faith, five more of those for whom we labor and pray in this land of heathenism." God has also been gracious to His church at Petchaburi. Rev. S. G. McFarland says, Aug. 7th, "I have recently had the pleasure of welcoming three more precious ones into the fold of Christ here, by the sacred ordinance of baptism." Dr. House closes his letter thus: "Letters received from McGilvary to June 27th, tell of his welfare, of the favor he receives from the Laos King, who has honored him with a call, etc." We hope soon to receive full accounts of this new mission among the Laos.

*CHINA*.—The letters from Canton allude to the death of Mrs. Noyes, wife of the Rev. H. V. Noyes, which took place at Macao, Aug. 8th. Her remains were brought to Canton, and were interred in the mission cemetery. She was thus cut down on the very threshold of her missionary life. "We all feel," says the Rev. C. F. Preston "that such a life and death may be counted gain to the mission work. It is not in vain. She hath done what she could. It was in her heart to work, and she made a sacrifice of herself upon the altar of the church, which is doubtless accepted before the throne on high." No murmur ever escaped her lips, and in all her sickness she was resigned to the will of her Heavenly Father. Mr. Noyes was ill at the time of her death. He is now improving. He, and those bereaved, need, and will receive the prayers of the church. Rev. D. D. Green, Aug. 7th, writes: "During the last month two persons have been baptized at Sing-z, and there were also other applicants deferred. Five or six persons at Bing-yiao still seem to be honestly seeking to know the truth. In the city of Hang-chau there are also inquirers." From Chefoo Rev. H. Corbet, writes, that twelve persons had recently united with the church at that place on profession of their faith. "One man, seventy-seven years of age, brought in through the efforts of the old man who was baptized last winter ;

two other men in their sixtieth year. The wife and son of Mr. Wong, our native preacher, and the teacher of the boys' school. Three of the men received are literary graduates. God has made our hearts glad." He had been compelled, in the midst of his joy to excommunicate a member of that church. An incursion of the rebels into the Province of Shantung had produced much alarm among the people, and many had fled to Tungchow in distress. Whilst the missionaries were attending to their wants, the only child of Rev. C. R. Mills fell sick, and soon afterwards was removed to a better world. God has thus again called Mr. and Mrs. Mills to pass through the fire, but He has been merciful with them. Rev. C. W. Mateer speaks of several inquirers at Tung-chow, and the addition of three men to the communion of that church.

**JAPAN.**—Dr. Hepburn writes encouragingly of missionary prospects in this land, and of the pressing need of more laborers. The time has come when our mission should be enlarged.

**SAN FRANCISCO.**—Rev. A. W. Loomis refers to a class of Chinese boys who are anxious to study for the ministry, and also to the work of colportage among the Chinese; showing the good which is accomplished and also the development of the work in that mission.

**INDIAN TRIBES.**—*Creeks.*—Rev. J. R. Ramsey had been permitted lately to make a visit to an old preaching station among the Creeks. Referring to this visit he says, in the close of his letter of Sept. 21st, "I preached again at night to a very large audience, and then closed my meetings at Kunchate, having on that occasion received five members into the church, baptized two infants, and married one couple. Thus we are enabled from time to time to find and gather in the sheep that war and its desolation have scattered. Thus our hearts are cheered in seeing that our former labor of teaching and preaching to the Creek people has not been in vain."

#### SAILED.

**REV. E. M. CHERRY** and wife, **Rev. Charles B. Newton**, and **Rev. Francis Heyl, Jr.**, sailed from Boston Oct. 18th for Calcutta in the ship *Zephyr*. Messrs. Wherry and Heyl are graduates of Princeton Theological Seminary, and Mr. Newton of Alleghany Theological Seminary. Mr. N. is a son of Rev. J. Newton, who has been so long connected with our mission in India.

### DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN SEPTEMBER, 1867.

**SYNOD OF ALBANY.**—*Pby of Albany.* 1st ch Albany 322.35; 2nd ch Albany 380.22. *Pby of Troy.* Park ch Troy, Henry McCurin 11.35. First ch Stillwater 11.60. Mechanicsville Sab sch 1. 736 42

**SYNOD OF ALLEGHANY.**—*Pby of Alleghany.* Concord ch for debt 30. Sunbury ch 10. *Pby of Alleghany City.* Industry ch 3. *Pby of Erie.* Salem ch 30. Coalspring and Salem ch's 30. 103 00

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* 1st ch, Baltimore Sab sch for Backus sch Canton, 100, to ed child in Canton 25, Ex on above 50, for debt 40. 2d ch Baltimore, Sab sch 125. *Pby of Carle.* Neville Sab sch for Tungchow sch 57. 397

**SYNOD OF BUFFALO.**—*Pby of Genesee River.*

Warsaw ch 23; First ch Bath 8; Wyoming Sab sch for Scripture Reader in Canton 23. *Pby of Ogdensburg.* Hammond ch 52 bal to con Rev. Jas. Gardner, L. Director, Rutherford Roger to con self and wife L. M. 60; Roselle ch 5.15 171 15

**SYNOD OF CHICAGO.**—*Pby of Bureau.* 1st ch Rock Island 45; Genesee Sab sch 12. *Pby of Chicago.* 1st ch Owego 3.40, Sab sch 3. *Pby of Rock River.* White Rock ch 5. *Pby of Schuyler.* Doddsville Sab sch 8.50; Bardolph ch 20. *Pby of Warren.* Knoxville Sab sch 50. 146 90

**SYNOD OF CINCINNATI.**—*Pby of Cincinnati.* 1st ch Walnut Hills 250; Seventh ch Cincinnati, mo con 11.60; Montgomery ch 27.44. *Pby of Miami.* New Jersey ch 9.30. *Pby of Oxford.* Eaton ch 6.40. 304 64

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Champaigne Sab sch 13.75; Waynesville Sab sch 3.50; Farm Ridge Sab sch 2.25. *Pby of Kaskaskia.* Zion ch 30, Rev P. Hassinger 10; Pleasant R

Sab sch 5. *Pby of Palestine*. Mattoon ch 13. *Pby of Peoria*. Lewistown ch 122.91. *Pby of Saline*. Timberville ch 1.50. *Pby of Sangamon*. Presb Coll. for debt 100. 301 91

SYNOD OF INDIANA.—*Pby of New Albany*. Utica ch. P. Zink 2.50. *Pby of Vincennes*. Rev. H. W. Fisk, 4. 6 50

SYNOD OF IOWA.—*Pby of Dubuque*. Wayne ch 1.25; Andrew ch 6.50, Sab sch 2.50; Farmers Creek ch 4. Sab sch 2. 16 25

SYNOD OF KENTUCKY.—*Pby of Ebenezer*. Ashland ch 35; Maysville Sab sch 25. 60 00

SYNOD OF MISSOURI.—*Pby of Palmyra*. 1st ch Hannibal 60, Sab sch 20. *Pby of St. Louis*. Salem ch 8; Nazareth ch 50; Kirkwood ch 45.71; Emanuel ch 37.65. C. Levensack 2.50. *Pby of S. West Missouri*, 3. 246 86

SYNOD OF NEW JERSEY.—*Pby of Burlington*. Providence ch for debt 3.30. *Pby of Elizabethtown*. Westfield ch 36.98. *Pby of Monmouth*. Red Bank ch 16.50. *Pby of Passaic*. Wickliffe ch mo con 16.84; Third ch Newark, mo con 24.27; First ch Paterson 90.40; First ch Morristown, mo con 25.81; German ch Paterson 5. *Pby of Susquehanna*. Towanda ch mo con 12. Fall Brook ch 7.62. *Pby of West Jersey*. Fislerville ch (Clayton,) 12.18 for debt 17.55. 267 85

SYNOD OF NEW YORK.—*Pby of Connecticut*. Gilead ch 18; North Salem ch 12; Mrs. Osborne 1; Rye ch mo con 15.98; Sab sch for debt 100. *Pby of Hudson*. Goshen ch 63.14. *Pby of Nassau*. South 3d st ch Williamsburg, mo con 26; First ch Brooklyn, mo con 23.19; Astoria ch, mo con 28.53; Geneva ch Brooklyn, mo con bal to con J. C. Farnham, L. M. 14; First ch Jamaica, 94.40, mo con 11.04; Mrs. A. Denton to con Amos D. Hendricks, L. M. 30; German Sab sch Williamsburg, 4. *Pby of New York*. Brick ch mo con 36.40; Alexander ch mo con 4.54; Palisades ch Dr. C. R. Agnew, 40. *Pby of New York 2d*. Peekskill ch mo con 24.05; Mt Washington ch 100. *Pby of North River*. Calvary ch Newburg, mo con 27.60 678 87

SYNOD OF NORTHERN INDIANA.—*Pby of Crawfordville*. Poplar Springs ch 3. *Pby of Fort Wayne*. First ch Fort Wayne, Chapel Sab sch 27.72. *Pby of Logansport*. Indian Creek ch 2.50; East Sand Ridge Sab sch 4.50; Delphi ch 25. 62 73

SYNOD OF OHIO.—*Pby of Marton*. First ch, Bucyrus to con John P. Black and E. R. Kearsley L. M's 60. *Pby of Richland*. Orange ch 18; Ontario ch 5; Haysville ch 2.40; Vermilion Institute 89; Olivesburg ch 13.16. 130 56

SYNOD OF PHILADELPHIA.—*Pby of Donegal*. Union ch Sab sch add'l for debt, 75c; Chanceford ch 98. *Pby of Huntingdon*. Pby'l coll 13.68. *Pby of New Castle*. Kennet square ch 10; Oxford ch for debt 186.40; Green Hill ch 25. *Pby of Northumberland*. Milton ch 65, for debt 65. *Pby of Philadelphia*. 15th ch Phila. 81; Ninth ch Phila., Miss Jane Rose 10. *Pby of Philadelphia Central*. Kensington Sab sch 24.50; Second ch Philadelphia, half mo col 4.38. *Pby of Philadelphia 2d*. Frankford ch 100; Catasauqua ch 20. 663 71

SYNOD OF PITTSBURG.—*Pby of Blairsville*. Ligo-

nier ch 60; New Salem ch 69.82; Greensburg ch 51.85. *Pby of Clarion*. Perry ch 11.50. *Pby of Ohio*. Bethel ch 120; Mingo ch 120, and Sab sch 14 to con Mrs. Margaret McVay, J. A. Happer and Robert Patton, L. M's; Bethany ch, male Miss'y soc'y 72.25; Female do, 27.75. *Pby of Redstone*. Sewickley ch, a member 2; Unlontown ch 124; Little Redstone Sab sch 10; McClellandtown ch 15; Dunlap's Creek and New Salem ch's 37; Round Hill ch 91.53. *Pby of Saltsburg*. Glade Run ch for debt 21, Sab sch 10; Currie's Run ch 10. 868 90

SYNOD OF ST. PAUL.—*Pby of St. Paul*. Westminster ch Minneapolis, mo con 3.36; Forest ch 3. 6 86

SYNOD OF SANDUSKY.—*Pby of Findlay*. Findlay Sab sch 10. *Pby of Maumee*. Eagle Creek ch 4. *Pby of Michigan*. Bennington ch 9.45; Perry ch 9.05; Alton ch 10.50. *Pby of Western Reserve*. Springfield Sab sch for debt 15, Rev. R. B. Moore 25. 83 00

SYNOD OF SOUTHERN IOWA.—*Pby of Des Moines*. Garden Grove ch 11.75; First ch Knoxville, 10.05. *Pby of Fairfield*. Libertyville ch 2. 23 80

SYNOD OF WHEELING.—*Pby of New Lisbon*. Hubbard ch 6; Coltsville ch 5. *Pby of Steubenville*. Annapolis ch 26; Second ch Steubenville 49; Sab sch 36.13 for debt 14.81; Centre Unity ch for debt 10.60; Corinth ch 27. *Pby of Washington*. Lower Ten Mile Sab sch 3.25; First ch Washington, mo con 16.80; East Buffalo ch, Mrs. Sarah Johnson 50, Sab sch 12.50 for debt 27.85. 284 93

SYNOD OF WISCONSIN.—*Pby of Winnebago*. Kilbourne City Sab sch, cent soc'y 2; Depere ch for debt 16; Robinsonville ch 12.10; First ch Plover, add'l 2. 32 10

Total Received from Churches 5,582 73

#### LEGACIES.

Legacy of Noah Town, dec'd, Erie, Pa., less tax 94 00

#### MISCELLANEOUS.

Rev. S. Bowman, for debt 5; Mrs. Jas. Pollock, Phila. to ed a boy at Tungkahow 45.22; Mary Abbots, school St. Louis 5; A friend 50; Gen'l Loomis 5; W. 20; Nellie's offering for China 1.25; Gettysburg 1; A friend mite for debt 5; J. E. Goddard, Yoners, for debt 100; Cash for debt 100; Thank offering, Odin, Ill's 5; Rev. Dr. Martin, Peking 15; Statesville col'd ch N. C. mo con 1.75; Charlie M., 25c; Evangelical soc'y Lebanon Academy, Ind. 2.35; Geo. N. Webb Niantic, Conn 10; Grand Traverse Mission, mo con 21.98; Mr. Crachers; Thank offering 25; Davis 3.65; A citizen through Rev. Dr. Wilson 10; A widow's mite for debt, Carlisle, Pa. 10; Jacob Leyenberger 5; G. P. Reeves 50; J. Edwards 50c; Mrs. M. E. Brown, Valparaiso, Ind. 30; Thank offering from friend 30; G. H. W. 5; Three little children, Jimmy, Madie and Willie McLean 7; Reuben Porter 7, and J. Howard Porter 3 for debt, Little Traverse, Mich. 584 98

Total Receipts in September, 1867, \$6,261 71  
Fund for children of Missionaries, A. X. X. 141 00  
Previously acknowledged, 18,000 00

WILLIAM RANKIN, Jr.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

DECEMBER, 1867.

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## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### THE CHILDREN'S OFFERING.

THERE is great anxiety among many to know whether the debt of the Foreign Board has been paid by the children. It is too early to say that they will not pay it, or raise a sum equivalent to the debt—\$35,000. The prospect is now that this sum will not be reached by the effort in October, though it may be during our present financial year.

The contributions of the children to the first of November last year, were \$3,724. The donations of the children to the same date this year amount to \$20,960, or an increase of \$17,236. In this, some seven hundred schools are reported, or less than one-third of the Sabbath Schools connected with our church. If but half of the remaining schools contributed, and in the same proportion as those that have sent forward their donations, the debt will be wiped off. In November, from present indications, we may receive \$6,000 from the children.

More than one child has sent a generous gift, saying that in her school the subject had not been mentioned, but seeing a notice of an appeal to the Sabbath Schools in the papers, she sent \$5, or \$1, &c. This readiness to give on the part of the little ones, and yet denied the opportunity in the way they desire, speaks loudly to those who have stood apart from this appeal of the General Assembly, to bring the cause before their schools, to unite their efforts with the tens of thousands who have joyfully poured in their little sums into the treasury, and who will never forget the occasion. The influence of this movement upon the children themselves, no tongue can tell. It binds many of them to the cause in the future, and it is in this aspect of it, that we have regarded this effort with delight. Many schools that never gave a dollar, now write, "We will take up a regular collection for Foreign Missions." Here is a gain to the cause, and a blessing to the school. Then many children have heard of the heathen, and of the Board, who knew but little of them before, and this knowledge will bring good to them, and will

be the means of leading some to consecrate themselves to this cause and to go forth as preachers of the word.

Then, what a power in such a combined effort! Were every school brought into direct contact with this work, more than \$50,000 could be raised to strengthen and extend the operations of the Board in heathen lands. Well has one said, in sending the gift of his school: "If the debt is not paid, it will not be owing to the children."

A missionary from China, hearing of the "appeal," brought the matter before his school, "and when it was put to the vote, every little hand was raised in favor of contributing all we have for this object." He writes that, though very poor, they will raise \$10. When the news of our debt, and of the action of the General Assembly, reached Africa, a Sabbath School in Liberia determined to raise a sum of money to relieve the wants of the Board, and it sends \$7 50.

Here is a voice from the mission field to the children of our church, and more especially to those who have not yet made their collections, to arise and do what they can to advance the interests of the Redeemer's Kingdom in every land.

We want the children to raise the \$35,000. It can be done, and we therefore urge pastors, and superintendents, and teachers, where no collection has been taken up among their children, to make an offering, as some schools intend, on the first Sabbath of January, the day set apart by our General Assembly for an annual collection to the Board of Foreign Missions.

The increase this year to carry on the work abroad, will be nearly as much as the debt. Let the sum given by individuals and churches go to meet this increase, and let the children raise the \$35,000. IT CAN BE DONE!

## COMMUNICATIONS FROM THE MISSIONS.

### Canton Mission.—S. C. China.

#### Cynthia C. Noyes.

A NOTICE of the death of this young missionary was given in the *Foreign Missionary* for October. She was born at Jackson, Ohio, December 12, 1844; was educated at Hayesville, in the same State, and sailed for China as the wife of Rev. H. V. Noyes, February 8, 1866. She was attacked with hemorrhage of the lungs, July 4th, of the same year, and from this attack she never rallied. Of her last days her husband thus speaks:

Letters have before this conveyed to

you the intelligence that Mrs. C. C. Noyes, after months of great weakness and weariness, is at last at rest. On Thursday, August 8th, she "fell asleep in Jesus." No words could express more appropriately her quiet and peaceful departure. The Lord was very gracious to her, and granted her abundantly His comforting and sustaining grace. From witnessing His great goodness to her, through all these months of suffering, and from my own experience of supporting grace, I shall carry with me, in all the future, a deeper impression than I ever had before of the sustaining power of the gospel in

times of affliction, and of its unspeakable value to perishing sinners.

I was alone with Mrs. Noyes when she died. During the forenoon she looked dull, and felt very tired, (as she had not rested well during the night), but could not get to sleep. A short time after noon she wished to be raised, and with her back supported sat up ten or fifteen minutes and then lay down again. I did not apprehend that her end was quite so near, as she had not been confined to her bed more than three or four days, and only the Friday previous had taken a ride in the chair along the sea shore. I noticed that she looked much brighter after noon than in the forenoon. Her eyes were as clear and bright as they ever were in her life, and I told her that she must have rested without sleeping. A little before 4 o'clock every feeling of weariness or suffering seemed to have passed away. With an expression of entire relief, and a sweet smile on her countenance, she looked up to me, and said "Oh, Henry, I am feeling *so comfortable!*" A little while after I went into the next room to supper. Just as I was going to leave her, I said: "Now if I go out and leave you all alone a little while, with everything still, perhaps you will fall asleep." She replied, that "perhaps she should." These were the last words that passed between us. As I went out I left the door open, and frequently, as I was eating, turned to see her. She was lying with her head turned towards me, with the same pleasant and remarkably bright expression of countenance which she had when I left her.

After supper, as I went to the door, I perceived that she had turned upon her back, and I thought was asleep. I have now scarcely a doubt that she had even then passed away, but I gently closed the door, and laid down, perhaps ten minutes, in the other room. Then, having occasion to go into her room, I left my slippers at the door for fear of waking her, and had gone half across the room when, getting a front view of her face, I was star-

tled to see that it wore the impress of death rather than sleep. I went to her, brought a spoonful of wine to her lips, but found them tightly closed, and then I knew that all was over. I kissed her pale forehead, and though I knew her ears were forever closed to earthly sounds, I could not help bidding her a "good-bye" until we should meet in glory; and then I removed the pillow from beneath her head, closed those dear blue eyes, that had just been watching me with such tender affection, folded those wasted hands across her breast, and then stood gazing on my dead. And as I looked upon that wasted form and peaceful countenance, resting quietly as an infant in slumber, I could not have wished to call her back. I felt that she was enjoying perfect blessedness—that God in infinite wisdom and love had called her early to himself, and from the depths of an aching heart was, I trust, enabled to say, with conscious sincerity, "Even so, Father, for so it hath seemed good in thy sight."

From the very first of her sickness, death in itself had never seemed to her as a thing to be dreaded. She thought of it as going to heaven, and this appeared, as she often expressed it, "very sweet" rather than painful. She had seen a much-loved sister die in great peace, a year before she left her home, and never since had death seemed forbidding. She felt that it was painful to part with her friends, and especially the companion of her life—it was a very keen disappointment not to be permitted to teach "the heathen children," which for many years had seemed to be almost the one desire of her heart, but when God appointed that she should part with those dear to her—that she should *suffer* rather than *do* His will, to the best of my recollection I never heard any thing like a murmur escape her lips, nor do I think there was such a feeling in her heart; but often, oh, how often, have I heard her say, "It is all right!" "Of course it is all right!"

I do not remember that she was ever greatly troubled in reference to her ac-

ceptance with God but once. It was last January, while she was feeling quite strong, and a short time before she became so much worse. One Sabbath I had noticed all day that something was troubling her, and just at night she came to me and with intense earnestness said: "Oh, Henry, do you suppose it can be that I am not a Christian?" and then burst into tears. This soon passed away, and from that time until the day of her death she seemed to have a sweet assurance that all was well, and this arising from a simple, child-like trust in the Saviour of sinners. She once said to me: "It seems so clear to me—I can feel it, that nothing can wash away my sins but Jesus' blood. I have been sick a long time, and it ought to make me a great deal better; there are a great many things that ought to make me better, but they seem to do no good; there is nothing that can wash away my sins but just JESUS' BLOOD."

Towards the close of life the calm assurance of acceptance ripened into a longing, earnest desire to "depart and be with Christ, which is far better." Two days before she died I asked her how she felt, and she replied, "Yesterday I felt a little gloomy, but to day everything seems bright. It seems as though I could hardly wait." The next evening she spoke of her own accord, and said in reference to her approaching end: "If it was not wrong to be impatient it does seem as though I could hardly wait." She had only to wait a few short hours. On the morning of the day she died, at worship I was about to lead in prayer without reading the Scriptures, as I thought she would be able to listen to only a very short exercise, when she spoke and said, "Wont you repeat the 23d Psalm?" I did so, and then remarked—"The 4th verse I have often heard quoted, 'the dark valley of the shadow of death,' but the word *dark* is not in the verse in the Bible." She spoke very quickly and earnestly and said, "No, it isn't a dark valley, it's a very bright valley." Well could she say so, for she was already in

the valley, and the light from beyond the river was already shining brightly upon her path.

We have received, also, an interesting account of the life and death of this young Christian missionary from Mrs. Folsom, who was associated with her in Canton, but much that is said is embodied in the touching tribute of Mr. Noyes. From it we make the following extracts:

"Once after one had sat awhile with her, and had gone, she said, 'I wish they would not talk to me of dying, but of heaven. I am only strong as I look beyond.' Ere the last hour it was given her again and again to say, with holy boldness, 'I have no fear of death, not the least fear.' And more, she learned to watch eagerly for his coming, to long for release.

"One trial more was yet to be endured; one pang, keener far than any she had hitherto known, was to rend that gentle heart, ere made perfect through suffering she could enter the rest of her Lord. The partner of her life, her nurse and comforter, was smitten with wasting fever, and laid helpless by her side—unconscious of his own needs as of her sorrow.

"Alone in a strange city (Macao), with none of her immediate friends to summon in that extremity, her soul strengthened itself in God. As soon as possible Mr. Folsom joined her, that he might relieve her of care, while he nursed the sick one. And to him, perhaps, it was given to witness and receive the most assured triumph and testimony of her faith. Seeing his solicitude for her husband, she questioned him of his fears. Quietly he told her all, and then asked: 'If God should take your husband from you, ere your own release, can you trust Him in this?' She replied, unflinchingly, 'Even to the death! Heaven will be a glorious, blessed rest for us both. I cannot live without Jesus, how then can I die without Him?' Her life, through those days of trial and suffering, was sublime; the soul nerved the wasted body to strong endurance—

no murmuring tones, only words of love and faith. Out of weakness she waxed valiant."

Mrs. F. closes her letter with an allusion to the death of three members of that mission within two years, and asks, feelingly:

"Who will be baptized for the dead? Who will seek their consecration, and give themselves heartily to this hallowed toil? There is in China work for all! And for those who remain, pray the Lord of the Harvest that ours may be lives of like piety and usefulness; ours, too, their abundant entrance into blessedness, when life's hurry, and fever, and toil is done. Pray, that though the Lord bury the reapers, He will still carry on His work!"

### *Lodiana Mission.—N. India.*

The Rev. R. Thackwell of this mission, and who is at home for his health, sends the following facts to cheer and inspirit the church to greater efforts for the evangelisation of India.

*Facts*—It is now little more than a century and a half since the first Protestant Missionaries, Zeigenbalg and Plutsch, landed at Tranquebar. Kiernander, the first Protestant missionary to Bengal, landed in Calcutta in 1758, a little more than a century ago. In the Bombay Presidency, the mission appears to be no more than a half-century old. In 1852, the number of Christians in India was 112,289. During the next decade the number nearly doubled, being in 1862 no less than 213,614. The increase in our own missions in the Punjab bears nearly the same proportion during the same period, viz.: from 407 to 777. The number of our foreign missionaries in the same time had been decreased by one. In 1852 there were twenty-five. In 1862 there were twenty-four. During the same period our school pupils had nearly quadrupled. In 1852 there were scarcely a thousand anglo-vernacular pupils altogether. Last year there were over that number collected at Lahore alone! Be-

sides a largely increased number in all our other Station Schools.

There are, all over India, at this moment, over 70,000 boys and 20,000 girls, who receive instruction in Mission Schools, and all these are made familiar with the plan of salvation in daily lessons from the Bible and scripture-reading books. Besides this, hundreds of thousands of copies of God's word have been put into the hands of the heathen. What has been stated above forms part of that great preparatory work, the details of which would fill a volume, which is now going on throughout India.

*Deductions.*—When the difficulties in the way to the spread of Christianity are duly considered in connection with the above facts, we see no cause for discouragement. Notwithstanding the number of languages to be acquired, the prejudices of the people to be removed, ignorance to be dispelled, the obstructions presented by the peculiar construction of native society, of which *caste* is the basis, to be set aside, missions in India are a success and not a failure.

Comparing the results of missionary effort in India with those in the primitive age of the church, we find that, notwithstanding the extraordinary success of the Apostles, sufficiently accounted for by their power of working miracles, there is no good reason for supposing the work in India less blessed by the Great Master, than the same work in other parts of the world and in another age.

We know how long it took Rome to be Christianized—not till the days of Constantine had Christianity so spread in Rome as to become the religion of the Empire—and this, notwithstanding that the work had been begun by the Apostles themselves. And yet the number of the people, the prejudices against the religion of Jesus, the hold their own idolatrous system had on them, the difficulties their social customs presented, were no greater obstacles at Rome than in India! Let the church then be encouraged to

give liberally of her means towards the support of the great cause of missions committed by the Master to her trust. She should consider it more *her* work than that of the few missionaries actually engaged in the mission fields. She should take greater interest in the subject—should pray more for its success—should organize meetings from time to time in the interest of missions. She should inform herself of the requirements of the missionary field in men and money, and then provide them. She should not transfer her responsibility and her work to another body, and then sit with folded hands and allow things to take their course. Nobody can ever do her work. Nobody can ever be more than the channel through which to convey her benefactions. With her Lord's love and her Lord's zeal for the salvation of souls, and realizing the magnitude of the work to be done, she would send forth her myriads of agents to subdue the earth unto herself, that it might become the heritage of her Lord.

### Lodiana Mission.—N. India.

#### Lahore.

THE following description of this interesting station is written by Rev. C. W. Forman :

*Lahore*, the capital of the Punjab, and one of the oldest and most famous cities of Northern India, is situated near the Ravee river, three hundred miles north-west of Delhi, in lat.  $31^{\circ} 30'$ . It was frequently the residence of the Moghul Emperors during the time they reigned over Hindustan; was the capital of Runjit Singh, who created the *kingdom* of the Punjab early in the present century; and is now the English capital of the *province* of the Punjab, or the five waters.

*The Shalimar Garden.*—As the traveler approaches the city from the south-east, the first object of interest which arrests his attention is the Shalimar Garden, a garden covering some thirty acres of land

enclosed within high walls, with turrets. It was a favorite resort of the old emperors (as it is now of the English), and had long ago sufficient celebrity to be mentioned in Moore's *Lalla Rookh*. It is a garden of tropical fruits and flowering shrubs, and through the whole length of it, and breadth of it, are broad canals, with fountains at regular intervals, and paved walks on each side of them. In the centre of the garden is a large tank, with fountains and porticos on every side for visitors to rest under.

*Ruins of an Ancient City.*—To the south and west of the city the ruins of a far larger and more ancient city extend to a distance of from two to four miles, covering an area of some ten or twelve square miles, or six or eight times as great as that occupied by the modern city; and native accounts confirm the opinion that this city was formerly vastly larger and more important than it now is.

*The Present City—Streets and Dwellings.*—Lahore is of an oval form, about three miles in circumference, and enclosed by high brick walls, with twelve gates. It contains a population of about eighty thousand, which is increased to about one hundred thousand by two suburbs which lie just outside of the walls. The streets are narrow, crooked, badly paved with bricks set on end, without side-walks—and, as the sewers run along the sides, or down the middle of the streets, (as is the case with the alleys, which are often not more than six feet wide), the air is most offensive and poisonous. The houses are generally two stories high, and built of bricks cemented with clay. The shops are often not more than six feet broad. They are ill ventilated and lighted, and the wares lie about the floor or are piled up against the walls, with little regard to neatness or order. The shop-keeper sits in a squatting position ready to exhibit his goods to purchasers, who stand in the street, on a little "stoop" before the shop. Overhanging the streets, and before the

upper windows and doors are many balconies of carved wood, which give the city a peculiarly oriental appearance. Window-glass was unknown till the English introduced it, and is still seldom seen in the windows of the native houses, which have a gloomy, and often a prison-like appearance. The rich generally have their houses plastered, within and without, with white lime, and ornamented with pictures of scenes from their history and mythology painted on the walls. Those of the poorer classes, (which are the great mass of the people), are plastered, if plastered at all, only with clay, and their floors are made of the same material.

*Palaces.*—The contrast between the homes of the common people and the palaces of the great is striking. The latter are generally built around a square, leaving a court in the centre, into which the doors and windows open; from the street there is but one entrance. These houses are built very substantially, and are several stories high. The occupants often sleep, during the summer, on the roofs of their houses, where they are concealed from view by high parapets. There are in and around the city not a few public buildings which show, that the people long ago possessed a high degree of skill as architects. THE PALACE is a large building, or rather a succession of buildings, on the wall of the Fort, which looks out across a beautiful plain, and over the river beyond. The audience chamber, one of these buildings, has been a beautiful structure. It is rather a portico than a chamber, as it consists of a roof, with a cornice three or four feet broad, of white marble, supported on arches, and slender chaste pillars of the same material, and a floor of marble also. The Pearl Mosque, which is also in the Fort, is built of white marble. The Royal Mosque, near the Fort, with its four high tapering minarets of red stone, its three beautiful domes of white marble, resting on Saracen arches of red stone inlaid with white marble, its

immense court for the worshippers, and its tall, arched gate, is a most imposing structure.

*Mausoleums.*—The mausoleum of Jahangir, one of the Moghul emperors, on the bank of the Ravee, is a magnificent specimen of oriental architecture; and the tomb, in the centre of the mausoleum, made of white marble and profusely ornamented with flowers of various colored stones, and Arabic and Persian inscriptions in black stone set in the marble, is beautiful. The mausoleum of Runjit Singh, "the lion of the Punjab," built of brick and mortar, shows that the Sikhs were greatly inferior to the Mahomedans in taste and wealth. On the centre of this tomb is something like a huge crown, and around it eleven smaller ones. The former, to represent the king, and the latter, the eleven wives and concubines, who, according to Hindoo custom, were burned on the funeral pile with their lord.

A mile to the south of the city is another mausoleum, with associations scarcely less painful than this one possesses. A favorite concubine, who had excited the jealousy of one of the Moghul emperors, was there, by his order, buried alive; but afterwards, repenting of the wrong he had done her, he caused this structure to be erected to her memory. The name of this woman was Annarkullee—or the pomegranate bud—which is now the name of the English civil station, which was built in the immediate neighborhood. The mausoleum has been converted into an English church, and now rejoices in the name of "St. James."

Between the Fort and the Royal Mosque is a small orange garden, formerly the property of the king, in the centre of which is a garden-house of pure white marble, ornamented with birds, baskets of fruit, etc., which is an architectural gem.

*Its Manufactures.*—Lahore is not at all



a rich city. Its manufactures and trade are not so extensive as those of the neighboring city of Umritsur. Among the articles manufactured here may be mentioned shawls, silks, jewelry, copper and brass vessels. In the shops may be found knives, locks, buttons, pins, needles, &c., from Birmingham and Sheffield; calicos and long cloth from Manchester, pistachioes, almonds, raisins, apples, pears, from Afghanistan and Cashmere; salt from the mines on the Jhilum river, and spices from the south. The principal indigenous articles sold in the bazars are wheat, clarified butter, several kinds of pulse, vegetable oils, fruits—such as mangoes, peaches, pomegranates, limes, oranges, figs—also melons, in great abundance. In the shops in the English quarters, outside of the city—some kept by natives, some by Parsees, the old fire-worshippers of Persia, and others by Englishmen—almost all the comforts and luxuries of Europe can be obtained. Few of the native inhabitants are wealthy, and most of them do a very small business; but on the other hand their wants are few. The climate is warm, and but little clothing suffices them; their food consists chiefly of unleavened cakes, and pulse boiled with salt and chilies; while such luxuries as chairs, tables, carpets, &c., are almost unknown, except among those who have learned from the English to value them. The ordinary wages of laborers is two dollars and a half a month, and yet they nearly all marry, or rather are married by their parents in childhood, before they are of an age to entitle them to the privilege of being consulted. There are probably comparatively few houses in Lahore the furniture of which would sell for twenty dollars.

*Its Annexation, and what English Rule has Done.*—In 1846, after the first Sikh war, which was brought on by the Sikhs invading the British territory, the English sent a resident (the great and good Sir Henry Lawrence) to Lahore, supported by English bayonets, to help the native rulers to govern the country. In 1848-'49

an effort was made to drive out the English, which resulted in the annexation of the Punjab to British India. Since that time Lahore has been the seat of government for the province—and now the question arises, what have the English done for Lahore during the eighteen years they have held it? We might answer, "Much, every way." Good roads, leading from various parts of the country to the capital, have been constructed; a railway to Umritsur (the commercial emporium of the province), has been made, and is to be continued to Delhi, which is already united to Calcutta by rail. Another railroad unites Lahore to Multan, which is to be continued to a port on the Arabian sea; and a third is about to be constructed to Peshawar, nearly two hundred miles to the north-west. A police, as efficient, perhaps, as could be created of native material, officered by Englishmen, has been organized; the Thugs—professional religious robbers and murderers—have been suppressed; infanticide and immolation of widows have been made penal offences, and crimes against the lives and persons of men greatly reduced. A college with several affiliated schools, in which instruction in English, Persian, and Arabic is given, has been established; also a medical school, to train native doctors and apothecaries, with a hospital for the sick attached. A number of schools for Hindoo and Mahomedan girls have been opened, in which a year ago about one thousand children were learning to read and write. Many good men have objected strongly to the system of education instituted by the English in India—that the Bible was excluded from the course of instruction; but we confess we are so jealous of religious liberty that we doubt whether Government should ever become an instrument for proselytizing. Moreover, it should be remembered that the Bible is placed on the shelves of the libraries of the English schools and colleges in India, and teachers are authorized to give religious instruction to the pupils out of school hours.

*Commencement of Our Mission.*—A few months after the annexation of the Punjab to British India, the Rev. Messrs. Newton and Forman were sent to occupy Lahore as a missionary station, in connection with the Presbyterian Board of Missions. Mr. Newton had been long engaged in the missionary work, principally at Lodiana, which was occupied by the Rev. J. C. Lowrie in 1834 as the door of the Punjab. Mr. Forman has been in the country less than two years. Their first important work at Lahore was the establishment of a school for the education of native children and youth. This school grew and multiplied till in the spring of 1866 we had about twenty schools and a college in the city, containing nineteen hundred and fifty pupils, receiving secular and religious instruction. Attempts have been made to establish schools for heathen girls, but without much success. A Christian girls' school was begun about two years ago, which has been very successful. The Missionaries, and their native assistants, have for many years preached the gospel regularly in the bazars and at the gates of the city. At the Mission Premises, two-thirds of a mile south-west of the city, there is a church or Christian congregation of about seventy souls.

Though we wish to see greater results, yet we must not despise the day of small things. We should ever remember, too, that duty belongs to us, and results to God. He may, in answer to our prayers, cause that a nation shall be born in a day; and we know that by obeying His command, to "Go and preach the Gospel," we are hastening on the consummation.

### *Northern India.*

#### *A Tour into the Interior of the Himalayas.*

WE continue a description of Dr. J. Owen's tour into Thibet.

*Sungnum and its People.*—A weary march to day, June 15, of 12 miles. We were able to use the ponies in ascending

from Tabang to the Runung Pass, 14,354 feet high, but the descent to Sungnum was too steep for riding. We crossed snow more than a dozen times on the march. A cold south wind in the Pass itself compelled us to hasten out of it. We had, however, fine views of Raldang and Kailas and their neighbors on the one side, and of the mountains in the Chinese territory on the other. Rio Purgyal was hidden behind a hill nearer to us, but we had a full view of the Kongma Pass, soon to be crossed by us, of the Hangrang Pass far to the north, and of Sungnum, upwards of 3,000 feet below. Coming down through the snow I got on a cooley's blanket, and had a good slide, like riding down hill in younger days. Crossed several snow bridges formed by the sliding of the snow from above into the valleys below, and covering the streams which pass through them. Near the snow we gathered beautiful forget-me-nots (*myosotis*) and primulas. We saw no trees for many hundred feet below each side of the Pass, not a flower or any kind of vegetation near it, nothing but dreary rocks. Many flags are set up on poles in the Runung as in the Wirang Pass. Descending about 1,500 feet we landed in the run near a large snow bank, and drank snow water, the only water in these regions to be had. Far down towards Sungnum we came to stunted cedars and neozas. Coming near the Rushalang, roaring below us, we met with beautiful red roses rising out of the dry ground and rocks. Rounding a precipitous bank we entered the small village of Taling, perched hundreds of feet above the noisy and turbid Rushalang. Descending, by zig-zags, an almost perpendicular cliff, we crossed the Sango [bridge] thrown over the Rushalang, ascended a very steep bank, and came to Sungnum, outside of which we encamped, in a bleak, stony place. We were much struck with the handsome features of some of our coolies to-day, especially of the women, some of whom are beautiful. The streets of Sungnum

are lined with beautiful, tall poplars, but the village is very dirty. I could make myself understood by very few, few here knowing Hindi. Kanawar is the language of men, women and children, though the men know Thibetan from constant intercourse with that country. Here, for the first time, I saw yaks, *i. e.* the hill oxen, nine of which had come down from Hango laden with salt. The owner could not understand a word I said, but a man from Sungnum interpreted. They are nearly all black, with long hair, and are not so high as I expected to find them. The tail of one, finer than the others, was bound up with care, to prevent the loss of its hair. Sungnum abounds with lamas, and has a large nunnery. The houses are partly of stone, and partly of cedar; some of cedar and stone interlaid, others of cedar boxes on lower stone stories, with a pavilion on the roof. In the zamindar's house are several prayer wheels, which seem to be turned by the wind, others are turned by water power. Apricot trees abound in and about the town. Sungnum is far inferior to Lippi in beauty. Here we met a servant of Mr. Pagell, the Moravian Missionary at Spoe, who informed us that his master was to arrive the next day from Spoe, on his way to the forests for building material.

*June 16. An unexpected Meeting—Shassu.*—Our march to-day was a short one of about eight miles, chiefly along a very narrow path overlooking the Rushalang, which enters the Sutlej not far below this place. The hills, chiefly of schistose stone, are covered with white wormwood with here and there a stunted cedar or pine (neoza). Outside of Sungnum, for many hundred yards on the way towards Shassu, are Mane Padma, piles of slate stone. About half way between the two places we met Mr. Pagell, who, meeting us unexpectedly, was astonished at the apparition, but greatly pleased to see a brother missionary. He at once asked us, on our arrival at Spoe, to pitch our

tents on his ground. Shassu, which is approached from Sungnum, through avenues of chosdens and Mane Padmas, is a small place of about forty houses, built one above the other on terraces, with cultivated fields and vineyards below. The vineyards here and through these regions have, during the last year, been quite unproductive. Twenty years since the delicious grapes of Upper Kanawar were famous at Simla, and were supplied to the residents at that station by regular daks from Chini. But the vines are now affected by a disease of such a character, that the grapes, after reaching the size of a pea, burst open and decay. Our tents were being pitched just below the chau-

and on the roof of a house belonging to Ananta Ram, the petty laird of the place, a very civil old gentleman. Near us was a pleasant stream, where I enjoyed a few pleasant hours of reading. I could take few books with me over these steep and difficult places, a small Hebrew Bible and Greek Testament, and Augustine *De Civitate Dei*, and *Æschylus*. In the evening I preached to a few who could understand me. Among them was a man who had learned to read Hindi at Simla, to whom I gave a copy of the Gospel according to Luke. Here we engaged an interpreter for the remaining portion of our journey to Shipki, the same whom Col. H. and Capt. L. had employed in that capacity the year before. This is the dividing line between Kanawar and Thibetan; above this the people all speak the Thibetan language.

*Opposition to the truth.—Brick Tea.*—

Mr. Pagell, who yesterday was on his way to the forests to procure timber for building, returned this morning, and joined us in Shassu at breakfast. When we met him yesterday he was greatly disheartened by the opposition that had been raised against him at Spoe, and feared he would be obliged to return to Kothgurh. A deputation had been sent in to the Raja of Bussahir, through the commissioner at Simla, to effect his re-

moval. On meeting us this morning, he immediately announced that he had received good news, that the Raja was his friend, and the deputation had been a failure. He then showed me a letter from the Raja, to his address, informing him that he had had the men flogged, and another party, called the wazir, reprimanded. At breakfast Ananta Ram's son gave us some Thibetan tea, made after the fashion of Thibet. From China, down through Central Asia, and into Thibet, a coarse kind of tea finds its way, pressed and made up into packets of the size and shape of a brick, and hence called brick tea. Some of this coarse tea was crushed to powder, put into a bottle of cold water and boiled, and on reaching the boiling point poured into a cylinder and churned with butter and salt. It was then served up in tea-cups, but tasted more like a disagreeable kind of soup than tea. Fancy tea with butter and salt instead of milk and sugar. Mr. Pagell, however, being accustomed to it, drank it with relish.

*Sliding of the feet.*—*Spoe.*—From Shassu to Spoe are two roads, the lower and the upper. The lower is over the cliffs overhanging the Sutlej, the course of the upper is more circuitous over the mountains further back. Ponies can travel the upper road, but no animal, not even a sheep, could find its way over the lower road. We all took the lower road to-day, of course on foot, sometimes climbing, sometimes creeping, and sometimes running in crossing hills whose surface was sliding shingle, which, had we remained on it, would soon have taken us down to the Sutlej. In some places the road was reduced to a narrow way on the edge of cliffs, over which we had to climb or creep on hands and feet, overlooking several hundred, and in some cases, two thousand feet below. Here I felt the force of such Scripture expressions as the sliding of the feet. The hills of slate stone were covered with white worm-wood, and now and then a stunted pine

or juniper was to be seen. The desolation was as dreary and complete as if all had been the work of a conflagration. We found a stream of snow water about half way, where we lunched as usual on dry *chapati* (unleavened cake), and with great relish after our labor and fatigue. The sight of Spoe, or Pu, towards evening, a green spot surrounded by mountains, was very refreshing, but we had still a hard walk of three or four miles before reaching it. We passed the adjoining village of Kor before entering Spoe. Both villages are surrounded by vineyards, and orchards of apple, peach, and apricot trees, all beautiful to behold, but as yet yielding no ripe fruit. The wheat, too, still green, is planted in beautiful terraces, rising one above the other with picturesque effect. Entering the village which, like all the villages in these parts, is very dirty, we were surrounded and followed by a more decidedly Tartar crowd than we have yet seen. Wood is not so plentiful here as lower down, and consequently there is a greater use of stone in building. The houses, in general, consist of wooden frames on stone walls. Our tents were pitched on the same terrace or field in which Mr. Pagell's tents were standing. He has bought two fields of the Raja of Bussahir, on one of which he intends building. The site selected has the three advantages, that it is out of the way of rocks that often come rolling down from the hills, out of the way of avalanches, and well supplied with snow water. He has selected this place rather than one lower down, because lower down, even at Shassu, one march distant, while the men, from constant intercourse with Thibet, speak Thibetan, the women and children all speak the Kanawari. Here men, women and children all speak the Thibetan language, and here he can establish Thibetan vernacular schools. In the adjoining village of Kor, also, the people *all* speak Thibetan. We spent a Sabbath, the 18th of June, in Spoe, where I heard Mr. Pagell discourse

to twenty-two people near his tent in the Thibetan language, not a word of which I could catch, except the name of our Saviour. The audience was quite different from any I had ever seen, some with Chinese, the rest with Tartar features, with flat noses and faces, eyes small, oblique, and ending in a point. Spoe is the door to Thibet, and here, nominally under the protection of the Raja of Bus-sahir, but virtually under British protection. I trust the Moravian brethren will in time find an open door into that region and nation. Mr. Pagell here, like his brethren in Lahaul, is for four months of the year quite shut in by snow from the outer world. Here he is alone with his wife and child, 200 miles from any of his brethren.

### Siam Mission.

#### Petchaburi.

THIS town lies on the western side of the Gulf of Siam, 150 miles south-west of Bangkok; occupied as a mission station in 1861; Missionary laborers, Rev. Samuel G. McFarland and wife. Mr. McFarland writes, August 7th:

*Accessions to the Church.*—It is some six months since I have written you, and they have been months of intense interest and considerable excitement to us. I have recently had the pleasure of welcoming three more precious ones into the fold of Christ here, by the sacred ordinance of baptism, viz.: Maa Loy, Nang Suit, and Nai Chu. These have all made a good profession and given good evidence of conversion, and we sincerely hope and trust that they are indeed lambs in the fold of Christ.

*Maa Loy* is the wife of the assistant, Nai Klai. She is a bright, interesting woman, and has been the subject of many prayers. She has never since their marriage violently opposed her husband's course, and now, with his faithful instructions, we trust she has been brought to

bow with confession of her sins, at the feet of Jesus, and seek forgiveness through His blood. It has greatly rejoiced his heart and strengthened his faith, now that his wife has joined him in her profession of the Christian religion. They now keep up family worship, and we feel that the influence of a Christian family here is valuable. They have one bright, interesting boy, who has been dedicated to God in baptism, and named Robert.

*Nang Suit* is one of Mrs. McFarland's pupils, to whom I referred in a former letter. She is the daughter of an influential family connected with the government here, and although she and her sister have both been in school here, and under the influence of the gospel for many months, yet her friends always stoutly opposed and scorned at the thought of their children becoming Christians. Her mother and sister, and indeed all her friends, are great Buddhists, and very strict in observing all their religious customs of making merit. After Suit had been in school for some time, she began to show a preference for our religion, and speak of it at home. She, of course, met with great opposition, and her mother forbid her reading our books. She also required her to remain at home on their sacred days, and go with them to the temples to make merit and worship the idols. She sometimes went, because she did not like to resist her mother's command, but all they could do they could not make her worship the idol. Once her mother was determined she would have her daughter make merit, and accordingly Suit, by her mother's command, accompanied them to the temple, and carried the offerings and laid them down before the priest, and turned her face in the opposite direction. All their entreaties could not prevail upon her to prostrate herself, to worship. Some months ago Suit told us she loved the Saviour, and declared it her firm resolve to follow His commands. She also intimated to her friends her desire, but they

forbid her, and threatened her in the most terrible and frightful manner. Notwithstanding all their threats she remained firm in her determination, and applied for baptism and admission to our church.

I thought it best to mention it to her people before receiving her, that they might not say we took advantage of of them.

*What it Costs to Become a Christian.*—

About a week previous to our communion her mother made us a social visit, when I took occasion to tell her, in a kind and pleasant way, what her daughter desired to do, and begged that she would give her consent; also intimating that it would be very wrong for them to compel any one to worship idols against their will. She replied, in rather an indifferent way, that they would think of it and let us know. The next day the two girls were commanded to stop from school. This we took to be an indication of what they thought! Suit was forbidden to visit us, and threatened with punishment of the most horrible kind, if she persisted in what they had forbidden. She begged, and reasoned with her mother, promising to consent to absent herself from our worship, etc., etc., and remain at home and work for her mother in every thing she desired her to do, if her mother would only release her from *worshipping the idols, and making merit*. This request her mother most promptly refused, telling her that she *must* follow their customs, and that on the next sacred day she would put her to the test. These were days of great anxiety and suspense to us all. In the mean time Suit got an opportunity of visiting us secretly, and said she would be baptized, if we would allow her to live with us for a while, till the excitement and their anger would cool down a little. We promised her protection, and accordingly, on Saturday evening, she left her home, without their knowledge, and came to us. On her examination before the session she appeared beautifully; her answers clear, decided, and most satisfac-

tory, exhibiting simple faith and trust in God, and yet strong enough to be a martyr. As soon as Suit was missed at home, of course there was a great excitement, and on Sabbath morning her sister came to meeting, no doubt to see if Suit was here, and to try to induce her to go home. When she failed in this, she came and begged that Suit's baptism might be postponed awhile, but we knew it was only an excuse to get her away, when they would put her beyond our reach. Her sister came back also in the afternoon, to witness the baptisms, and saw and heard Suit, in the presence of a large congregation, boldly renounce her adherence to the religion of her fathers, and accept of Christ, and take up her cross to follow Him. This was an intensely interesting day to us, and yet we almost feared the consequences, lest her friends would grow desperate and resort to violent measures. In a few days her mother came here very angry, and asked us to let Suit go home. I told her we would not hinder Suit from going, but if she went, they must not punish her. I called Suit to speak to her mother. She came and sat down beside her mother, and told her she still loved her, and not to be uneasy about her for she was very happy. Her mother only answered with abusive, harsh language, and very angry. I asked Suit if she would go with her mother. She said she did not wish to go. A few days after her uncle came, and tried to induce her to go home. Suit also told him she would not go, because it would be equivalent to giving up her profession. They then went to the Governor here, and I received a letter from the Lieutenant Governor asking us to give the girl up. I answered, that she did not wish to go, and if she did we would not hinder her; and while she voluntarily remained with us we would protect her. Failing in every attempt here, her mother and uncle went to Bangkok—no doubt to carry up the demand to the government there, but we have heard nothing more from them. Suit is still with us, and very happy. I

have not space to add anything farther about her at present. This is what it costs a young girl to become a Christian in Siam.

*Others Interested.*—Nai Chu, the other one received, is a bright, promising boy, a pupil of ours. He has a considerable

knowledge of English. We are encouraged for others. We need the prayers and sympathies of God's people, for these and others here. Pray that these enemies of Christ may soon become His friends. This case has caused great excitement, and has brought us prominently before the people.

## MISSIONS OF OTHER CHURCHES.

### Sketch of the History of the Baptist Missionary Society.

FROM 1792 TO 1867.

OCTOBER 2d, 1792, was the memorable day on which the Baptist Missionary Society was formed. It took place at Kettering, Northamptonshire, after the services of the Association were concluded, in the house of Mrs. Beeby Wallis, the widow of a deacon whose ancestor had been the instrument, in the hands of God, of establishing the Baptist Church in that town a century before. The ministers were twelve in number, who on that occasion withdrew together to discuss the plan which, in obedience to a resolution of the Association at the Nottingham meeting in the spring, had been prepared. With perfect unanimity, after prolonged and prayerful deliberation, the ministers embodied their scheme in seven resolutions, and supplemented it with an immediate contribution of £13 2s. 6d. Among the names of the twelve founders of the Mission stand conspicuous those of William Carey, John Ryland, John Sutcliffe, Samuel Pearce, Reynold Hogg as Treasurer and Andrew Fuller as Secretary. A Committee of five (to which Mr. Pearce was subsequently added) was named, and William Carey immediately offered to embark for any country that the Committee might select.

The subject of a Mission to the heathen was not then broached among the ministers of the Northamptonshire Association for the first time. Although the Society

was formally founded at this gathering, its origin was of earlier date. "The origin of this Society," says Mr. Fuller, "will be found in the workings of our brother Carey's mind, which, for the last nine or ten years, has been directed to this object with very little intermission. His heart appears to have been set upon the conversion of the heathen, before he came to reside at Moulton, an. 1786." As early as 1784, the Association had urged upon the churches a monthly meeting specially devoted to prayer for the revival and spread of religion. Mr. Fountain, writing from Bengal in 1796, refers to its blessed effects:—"I, for several years, beheld a pleasing revival in England, granted in answer to prayer: and I bless God that before I left it, I beheld all denominations stirred up to promote the common cause of Christ." The Missionary spirit thus evoked was quickened by the publication of Carey's "Inquiry into the Obligation of Christians to use means for the Conversion of the Heathen," by the admirable sermons which had been preached by Fuller, Sutcliffe and Carey, at the meetings of the Association, and by the manifest inconsistency of prayer without corresponding action. It was at Nottingham, in the spring of the year 1792, that Carey preached that "very animating discourse from Isaiah liv. 2, in which he pressed two things in particular—viz. (1) That we should *expect* great things; (2) That we should *attempt* great things." Memorable words, which

henceforward became the stirring and appropriate motto of the Society. An immediate resolution to proceed was taken, and Carey saw his ardent desire bursting into flower.

The state of the world loudly summoned the Church of Christ to Missionary work. According to the most authentic statements within his reach, Mr. Carey showed that of the seven hundred and thirty-one millions of inhabitants the world contained, forty-four millions only were Protestants. Four hundred and twenty millions, he said, were in pagan darkness, and a hundred and thirty millions were the followers of the false prophet, Mohammed. These millions had no means of knowing the true God, "except what are afforded them by the works of nature." They were utterly destitute of the knowledge of Christ, or of any means of obtaining it. In many countries there was no written language, and consequently no Bible. Childish, not to say barbarous and sanguinary, customs and traditions prevailed in many lands. Even where a literature existed, the Word of God formed no part of the store. Christendom itself required a new Reformation. "The face of most Christian countries," said Carey, "presents a dreadful scene of ignorance, hypocrisy and profligacy."

It may be interesting here to note the objections to the Missionary enterprise which presented themselves to these men of God, and which called forth from Mr. Carey an elaborate reply. "The impediments in the way of carrying the Gospel among the heathen," said Carey, "must arise, I think, from one or other of the following things:—either their distance from us, their barbarous and savage manner of living, the danger of being killed by them, the difficulty of procuring the necessaries of life, or the unintelligibility of their language." All these difficulties, he was assured, could be—as, indeed, they have been—surmounted. It was not anticipated that the greatest trials of the Missionary life would come

from nominal Christians, from men whose lives, in the presence of the heathen, are unworthy of the gospel. It was not supposed that governments, conducted professedly by Christian men, would be anxious to protect the people they governed from the purifying and elevating influences of the Word of God. But "none of these things" moved the resolution of the heroic man, who was not only the first to recognize the perils of the task, but was himself ready to encounter them. Mr. Carey found in Mr. John Thomas a colleague who had already pioneered the way; and on the 18th of June, 1793, the first two Missionaries of the Society sailed in a Danish Indiaman for Bengal.

"After their departure," says Mr. Fuller, "we had time for reflection. In reviewing the events of a few preceding months we were much impressed. We could scarcely believe that such a number of impediments had, in so short a time, been removed. The fear and trembling which had possessed us at the outset, had insensibly given way to hope and joy. Upborne by the magnitude of the object, and by the encouraging promises of God, we had found difficulties subside as we approached them, and ways opened beyond all our expectations. A new bond of union was furnished between distant ministers and churches. Some who had backslidden from God were restored, and others who had long been poring over their unfruitfulness, and questioning the reality of their personal religion, having their attention directed to Christ and His kingdom, lost their fears, and found that peace which in other pursuits they had sought in vain. Christians of other denominations discovered a common bond of affection; and instead of always dwelling on things wherein they differed, found their account in uniting in those wherein they agreed. In short, our hearts were enlarged; and if no other good had arisen from the undertaking than the effect produced on our own minds, and the minds



of Christians in our own country, it were more than equal to the expense."

Such was the origin of the Society, and such were the feelings which stirred the hearts of the eminent men who began the work. Let us now briefly review, in three successive periods of a quarter of a century each, what, through the blessing of God, has been accomplished.

#### THE FIRST TWENTY-FIVE YEARS.

At the end of the first twenty-five years of the Society's labors, the parent station at Serampore, in Bengal, had branched out into numerous off-shoots. Carey and his companion landed in Calcutta in 1794, and immediately, by preaching and translations, begun to unfold their message of peace. But their first years were passed amidst many trials, and it was not till the year 1799 that they found a settled home at Serampore under the protection of the Danish crown. Mr. Fountain joined these primary laborers in 1796, and in 1799 Mr. Ward, Mr. Brunsdon, Mr. Grant, and Dr. Marshman, were added to their number. Fountain and Brunsdon were soon called away to their reward on high. Mr. Thomas only just lived to see the firstlings of the flock gathered into the fold of Christ, and the New Testament completed in translation, and then, as in an excess of joy, his spirit fled to the Saviour he so ardently loved. But year after year others consecrated themselves to the service of Christ, until, in 1817, not less than twenty-six brethren had gone from England; and thirteen others, raised up in India, had given themselves to the service of Christ. Death laid several low; a few were soon withdrawn from the field; but in 1817 there remained nineteen actively pursuing their evangelistic task. Twenty-eight natives and East Indians had been raised up to assist them, filling important spheres of usefulness in various parts of the vast continent. The stations in Hindustan were twenty in number, extending from Orissa to Sirdhana in the

Northwest. Bombay and Surat, in Southern India, were also occupied; and the cities of Rangoon and Ava, in Burmah; with Java and Amboyna, in the Archipelago, and the Island of Ceylon, received the messengers of Christ.

Shortly after the commencement of the Society's existence, an attempt was made to commence a Mission in Sierra Leone. It soon failed, through the retirement of the two missionaries employed, but not without leaving behind traces of God's blessing, which remain to this day. A few years later the sympathies of the churches in this country were actively drawn to the island of Jamaica. For some years correspondence had disclosed the existence in the island of a work of grace among the slaves, which owed its origin to the feeble instrumentality of some pious freedmen from America. At length Mr. John Rowe was selected in answer to the urgent entreaties of the aged disciple, Moses Baker, for help. He entered on the work in the year 1813. Mr. Rowe died, however, in 1816, and on Mr. Coultart's arrival in the following year he found himself almost alone.

No records exist sufficiently accurate to inform us of the number of persons baptized during this quarter of a century. The Serampore brethren roughly estimate the number of baptized converts in India at upwards of five hundred; while in the West Indies and Africa there had been admitted to the ordinances of the Gospel some two hundred more. Over a few of the churches which had been formed native pastors were ordained, but events were adverse to the establishment of self-supporting and self-governing communities.

The translation of God's Word into the languages of the East, begun by Dr. Carey on board ship, on his way to Bengal, had been carried on with great success. On the 16th May, 1800, the first sheet of the New Testament, in the language of Bengal, was put to press. It was the work of nine months to bring it

to completion. The Old Testament was then taken in hand. On the last Monday of June, 1809, Dr. Carey finished the translation of the entire Bible, and in the last week of September the final sheet came from the printers' hands. The devout wish of our first missionary, Mr. Thomas, uttered thirteen years before, was accomplished, and the precious volume of divine revelation was, for the first time, opened to the idol-worshippers of Bengal.

With assiduous, all-conquering toil, Dr. Carey labored to supply the myriads of Hindustan with the Word of God. His colleague, Dr. Marshman, devoted his energies to the Chinese; both were assisted by an able staff of pundits and others acquainted with Eastern tongues. By the year 1816 the whole of the Scriptures had been published in two of the Indian tongues; the New Testament, the Pentateuch, and the historical books, in four; the New Testament and the Pentateuch in five; the New Testament alone in six; four of the Gospels in eight, and three of them in twelve. The missionaries add, that for twelve other languages the types were prepared, and the Gospel of Matthew in the press. Of these versions not fewer than forty-seven thousand copies had left the press by the end of the year 1817. This great result does not, however, fully show the extent of the labors of these devoted servants of Christ in this department of Christian toil. Several translations were printed for other Christian bodies, as, for example—the Malay New Testament for the Bible Society of Calcutta; the Hindustani for the Rev. H. Martyn; also the Singhalese, Tamul, and Javanese New Testament Scriptures for the Bible Societies of Ceylon and Southern India.

Nor must we omit to mention other works which issued from the Serampore press, such as grammars and dictionaries, in one or the other of the Bengali, Marhatta, Punjabi, Sikh, Cashmire, and Sanscrit languages; also translations of the great epic poem of India, the "Rama-

yun," by Dr. Carey; the works of Confucius, and a key to the Chinese language, by Dr. Marshman; and the very valuable account, by Mr. Ward, of the writings, religion, and manners of the Hindus.

This review of the first quarter of a century of labor cannot be closed without a brief reference to the numerous schools which had been established. They existed at almost every station, and contained upwards of one thousand children. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the East." This anticipation is in process of rapid fulfillment, and to the Serampore missionaries is largely due the inauguration of that era of enlightenment and change which schools are producing in Hindustan.

It was during this period that the great battle with the power of the East India Company was fought. Through the blessing of God on the sagacious counsels of Fuller, the parliamentary eloquence of Wilberforce, and the support of their coadjutors in every section of the Christian Church, an entrance for the Gospel into India was nobly won. It was the last of the great services which Andrew Fuller rendered to his generation. In May, 1815, he entered on his rest, worn out with toil, to rejoin his beloved friends, Pearce and Sutcliffe, with whom he had been so closely united in the formation of the Society, and the conduct of its affairs.—*Missionary Herald*.

(Concluded in next No.)

#### An Old Sermon on Charity.

BY BASIL, BISHOP OF CÆSAREA, A.D. 379.

ONE says, "I will give to-morrow." No. Give now: you may not be alive to-morrow. Another says, "I am poor and need all my means." Yes, you are poor and destitute, but it is of love to Christ and souls, and of faith and mercy.

A third says, "I wrong no one. I only keep my own." No; you wrong both God and your brethren; for you had nothing when you came into the world, and God gave you all that you might be his steward to others, and that you might have the reward of dispensing your goods faithfully. In seeking to appropriate what really belongs to many, you are a robber of them and of God also. "I must provide all that I can for future necessities; and I do not know how much I may yet need." Why, then, do you spend so much on what is sinful and superfluous? "I wish to do well to my children, and to leave them in comfortable circumstances." But must the consideration of their comforts make you regardless of God's glory, and prevent you from obeying God's commandments? If so, the money which you leave them will not have his blessing, and will likely be their ruin, by the bad use they will make of it. Lastly, says one, "Though I do little good in my life-time, I will leave by my will my goods to the poor and to pious purposes." Wretched man, you are to practise, it appears, no good works but with ink and paper. You wish, it seems, you could have enjoyed your riches here forever; and then you would never have obeyed the precepts of the Gospel. It is to Death, it seems, and not to you that the poor and the Church are indebted. But God will not be thus mocked. That which is dead is not to be offered to the Sanctuary. Offer up a living sacrifice. Rely on Divine Providence, and perform the present duty, and you shall be like the springs which are not dried up by drawing from them. Sow not sparingly but bountifully, and you shall reap also bountifully. Lend your time, and talents, and money all out upon interest to God. He is rich, and will repay you with the riches both of grace and glory.

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#### The Talmud in Berlin and Paris.

WHILE infidelity abounds to an awful extent among many of the Jewish nation,

a superstitious reverence for all the dogmas taught by the rabbis, and all the absurdities inculcated by the adherents of the Talmud, is manifestly and greatly increasing among many others. I have lately revisited Berlin. Every one at all conversant with the recent history of the Jews, knows that a most extraordinary change has come over the general state of the Jews in that place.

Many of the leading statesmen and *literati* in Prussia are of the house of Israel. I have a list before me, containing no less than twenty-seven names of Hebrew Christians, professors or teachers, who have recently been engaged in the noble university of Berlin to give instruction in theology, law, medicine, or other branches of science; and in every department of public life many are to be found, who are distinguished for their attainments and services in every good and noble cause, who show that, by God's mercy, there is no difference between the Jew and the Greek—both are one in Christ. And yet, as Dr. Biesenthal assured me, no less than 40,000 copies of some of the treatises of the Talmud have been sold in one year by one printer in Berlin. This seems to be incredible. Those copies are used in various schools, where Jewish youths are educated in all the darkness of rabbinical night.

It may be said, "Very few of these 40,000 copies remain in Berlin." It is obvious that, amidst a population of 25,000 Jews, only a comparatively small number of these copies could be required in one year, as no doubt the Talmudic schools in that place must have been already supplied with books a year ago, and the wear and tear of a single year cannot be so very great. But still the fact is a startling one; and the more so, as Dr. Biesenthal assured me also, that students may now be found in the college where the Talmud is taught in Berlin at the early hour of three in the morning.

Although there have been five editions of the entire Talmud recently printed, we are told, in the *Archives Israelite* for July 15th last, that a company has been formed in Berlin for publishing another edition of the Talmud, with a capital of 200,000 francs, the shares costing 250 francs each. This is, indeed, a grotesque mixture of modern ideas of business and commercial speculation, with the wish to propagate and perpetuate the superstitions and traditions of their ancestors; but the speculation would not have been proposed if there had not been a reaction in favor of the Talmud to give some prospect of success in a pecuniary point of view.

But it is not only in Berlin, the centre of educational efforts and literary enterprises, that we see tokens of the retrograde movement to which we allude. We see the same thing in a place where we should, if possible, still less expect to find it. Paris is the emporium of fashion and gayety—dissipation and luxury abound; the forms as well as the substance of everything serious and religious are greatly neglected, and thousands “care for none of these things.” And yet here, also, the Talmud has its

votaries, who, with renewed zeal, devote their time and energies almost exclusively to a study so little calculated to repay their endeavors.

Dr. Frankel, who has distinguished himself in various ways as the advocate of a return to Rabbinism, gives an account in his *Monatschrift* for June last of the Israelite Seminary in Paris, from which we learn that the students in that seminary are required to attend four lectures every week, each lecture lasting two hours, devoted exclusively to the explanation of Talmudical law, and that the course of study occupies seven years.

Beside these Talmudical lectures, they have lectures twice a week on divinity, by which, the statement before us tells us, we are to understand the doctrines taught by the great rabbis; and so in the lectures on Hebrew, in which the Bible is mentioned, it is also stated that reference is made to the traditions of the Talmud and the Kabbala, etc. As much time must be required for preparation for these lectures, it is obvious that everything else must be comparatively neglected, and that the Talmud reigns supreme.—*Jewish Intelligencer*.

### MISSION HOUSE, NEW YORK, NOVEMBER 20, 1867.

#### LATEST NEWS FROM THE MISSIONS.

**INDIAN TRIBES.**—The Rev. W. Hamilton writes, that “the meetings among the *Omahas* are interesting. There had been much sickness in the Creek country, more than was ever known before. Rev. W. S. Robertson and his family had been greatly afflicted, both by sickness and death.”

**SOUTH AMERICA.**—*Bogota*.—Rev. T. F. Wallace writes, September 11th: “Last Sabbath I preached in Spanish, and although the day was quite unpleasant our room was crowded. . . . If we have such an encouraging attendance without giving any public invitation, at a private house, in an out-of-the-way place, what might we expect had we a hall or a church in a central position. This we must have if we think of continuing this mission.” *Brazil*.—Rev. F. J. C. Schneider says in his letter of October 9th: “At our communion last Sabbath, three more persons—two heads of families, a man and his wife, and a young man united with us on profession of their faith. At the communion in the city of Sao Paulo, on the previous Sabbath, four persons were received into the church.” Some of the brethren he mentions were out in the provinces of Minas and Sao Paulo on preaching tours.

INDIA.—The Rev. J. Woodside refers in his letter of September 2d to the death of Rev. R. Munnis, on August 17th, at Mussooree. This brother left this country for India in 1846, and was for several years connected with our mission. Latterly he has been supported as a missionary by the Rajah of Kapurthala. "His end was perfect peace." The Rev. B. D. Wyckoff, in speaking of the work at Mynpurie, mentions three inquirers whom he hopes will unite with the church; two, a Mahom medan and his wife, and the other the wife of a Christian sepoy. Cholera had been raging throughout N. India, but was abating.

CHINA.—The brethren at Canton speak gratefully of the kind attentions of Rev. Mr. Piercy, Wesleyan Missionary at Macao, and of others, to Mr. and Mrs. Noyes in their sickness. The treaties made with foreign powers by the Chinese are to be revised the next year, and the missionaries are anxious that in the future no distinctions shall be made between Protestants and Roman Catholics, as there seems to be in the present treaties, and that they shall have the privilege to reside and purchase property for mission purposes away from the treaty ports.

#### Deaths.

WE are called upon to record the death of several little ones belonging to our mission families. Thus at Tallahassee Mission, Creek Nation, October 9th, William Henry; October 15th, John Orr, his twin brother, aged seventeen months—sons of Rev. W. S. Robertson.

At Chefoo, China, August 22d, the youngest daughter of Rev. John Wherry.

The Saviour has also lately come into the family of Rev. T. F. Wallace, of Bogota—who are at present in this country, and taken one of its members to Himself.

#### Departure of Missionaries for China.

JOHN G. KERR, M.D., and family embarked at New York, November 1st, on their return to Canton. They were accompanied by Miss H. Noyes, who goes as a teacher to the same station. The Rev. John Butler, a graduate of Princeton Theological Seminary, is booked at the same time for the Ningpo Mission. Mr. Butler was ordained as an Evangelist by the Genessee River Presbytery.

### DONATIONS.

TO THE

### BOARD OF FOREIGN MISSIONS

IN OCTOBER, 1867.

SYNOD OF ALBANY.—*Pby of Albany.* Johnstown ch 31.75; Bethlehem Sab sch for debt 6.83; Second ch Albany Sab sch for debt 86.41; Central ch Mayfield 10; State st Sab sch Albany 101; Schenectady ch 736; Saratoga Springs Sab sch for debt 80; Esperance Sab sch 2; New Scotland ch 16.50; First ch Albany Sab sch for Tungchow sch 50, for debt 16; Mariaville Sab sch for debt 5.50; Amsterdam Sab sch for debt 5.28; Kingsboro Sab sch for debt 15; First ch Little Falls 38.60; Balston Spa Sab sch for debt 14.50; E. W. Lee 5, Mrs. Lee 5, Miss Gilbert 50c. *Pby of Londonderry.* Londonderry Sab sch 25.25, for debt; First ch Newburyport for debt 100. *Pby of Mohawk.* Durhamville ch 3, Sab sch for debt 4; Oneida Castle Sab sch for debt 3. *Pby of Troy.* Malta Sab sch for debt 5; Waterford Sab sch for debt 125; Cambridge Sab sch for debt 26.75; First ch Lansingburg Sab sch for debt 48.86.

SYNOD OF ALLEGHANY.—*Pby of Alleghany.* Bull Creek ch Ladies Miss'y Soc'y 6, Sab sch for debt 16; Union Sab sch for debt 6.52; Glade Run Sab sch for debt 5.75; Worthington Sab sch for debt 5.75; Rich Hill ch 10; Clintonville ch 11.50, Sab sch for debt 11.50; Scrub Grass Sab sch for debt 12. *Pby of Alleghany City.* First ch Alleghany City Sab sch for debt 242.22; Freedom ch 14.29, Sab sch 4.04; Pine Creek Sab sch for debt 12; Leetsdale Sab sch for debt 22; Manchester German ch Sab sch for debt 17.25; Bridgewater Sab sch for debt 42.71; Manchester Sab sch for debt 18.20; Locust Grove Sab sch 3.26; Brady's Bend Sab sch for debt 53.40. *Pby of Beaver.* Slippery Rock ch 10; Beaver Falls Sab sch 30; Clarksville Sab sch for debt 16; Mount Pleasant Sab sch for debt 10.33; Mahoning sab school for debt 16. *Pby of Erie.* First ch Warren 53.66, Sab school for debt 7.44; Fairfield Sab school for debt 13; Gravel Run Sab school for debt 5.10; Washington Sab sch 3.10; Petroleum Centre Sab sch for debt 30; Meadville Sab sch for debt 35.50; Park ch Erie Sab sch for debt 30; Sandy Lake ch 5, Sab sch for debt 2; Fairfield ch Josephus and Abigail Andrews 5; Cochranstown ch 25; Franklin ch 25; Oil City Sab sch for debt 12.23.

836 16

SYNOD OF BALTIMORE.—*Pby of Baltimore.* Central ch Baltimore 45.12, Sab sch for debt 50. Twelfth ch

1,556 73

Baltimore 64.18, Sab sch for debt 55; Broadway ch Baltimore Sab sch for debt 30; First ch Baltimore for debt, Mrs. Geo. Brown 500, Mrs. W. Spence 100, Wm. Graham 50, Dr. Backus 50, Sundries 182.27, Sab sch 34.23; Frederick ch Sab sch for debt 13.25; Harmony Sab sch for debt 7; South ch Baltimore Sab sch for debt 31.75; Second ch Baltimore Sab sch for debt 38; Taneytown ch Thorndale Sab sch 13.93; col'd people 1.07; M't Paran ch 10. *Pby of Carlisle.* Shippensburg Sab sch to con John Bridges L. M. 80, for debt 26; Chambersburg Sab sch for debt 172.16; Silver Spring Sab sch for debt 11 65; Upper Path Valley Sab sch for debt 106; Hagerstown Sab sch for debt 19, Albert Small 10, his childrens savings, Albert, Edith and Annie 10.03; Middle Spring Sab sch 71.77; Newburg Sab sch 21.30; Orrstown Sab. sch 3.70; Rocky Spring ch 93; St. Thomas ch 10; Middletown Sab sch for debt 13.16; Paxton Sab sch for debt 40; Landisburg ch 39.75; Upper ch 37.25; Centre ch 18 97, sab sch for debt 3; Petersburg ch 10.25; Greencastle sab sch 31.50. *Pby of Potomac.* Bridge et ch Georgetown Juv Miss'y Soc'y 40, for debt 107; Seventh at ch Washington Youths' Miss'y Soc'y to con J. H. Herron L. M. 31; Falls ch sab sch for debt 10.20; New York Avenue ch Washington 71.12.

2,249 61

*SYNOD OF BUFFALO.—Pby of Buffalo City.* East Aurora ch 6; Black Rock sab sch 4.50. *Pby of Genesee River.* Central ch Genesee 18.69; Warsaw sab sch for debt 29.25; Tuscarora sab sch for debt 6.03. *Pby of Ogdensburg.* Henvelton sab sch 6; Hammond ch to con Robert Rodger L. M. 30. *Pby of Rochester City.* First ch Phelps sab sch for debt 25; Calvary ch Rochester sab sch 13. 188 53

*SYNOD OF CHICAGO.—Pby of Bureau.* Lower Rock Island sab sch for debt 8; Aleido sab sch for debt 7; Woodhull sab sch for debt 12; Malden sab sch for debt 25; Arlington sab sch 5. *Pby of Chicago.* Rockford sab sch for debt 90; 1st ch Morris sab sch for debt 20; Marengo sab sch for debt 20; St. Anne sab sch for debt 3.03; North ch Chicago sab sch for debt 106.89; 28th at ch sab sch 13; Aurora sab sch for debt 8; Fullerton Avenue sab sch Chicago for debt and to con H.G. Spafford and Sarah E. Dean L. M's 66.67; Mendota sab sch for debt 21.06; Manteno sab sch for debt 23.53. *Pby of Rock River.* First German ch Galena Ladies Soc'y 12, sab sch for debt 7; Albany ch 10; Newton ch 12; Sterling sab sch for debt 60; Fulton City sab sch for debt 6.35; Middle Creek sab sch for debt 74.25; 2d ch Freeport sab sch for debt 26; Galena South sab sch for debt 109.35. *Pby of Schuyler.* Doddsville sab sch for debt 18; Westminster sab sch Quincy for debt 14; Ebenezer sab sch 14; Chili sab sch for debt 2.55. *Pby of Warren.* Young America sab sch for debt 3; Prairie City sab sch for debt 4; Altona ch 7.40, sab sch for debt 3; North Henderson sab sch for debt 20.05. 832 63

*SYNOD OF CINCINNATI.—Pby of Chillicothe.* Eckmansville sab sch for debt 6.80; 1st ch Chillicothe sab sch for debt 60; German sab sch for debt 2.50; Palace Hill sab sch for debt 3.30; Red Oak sab sch for debt 12; South Salem sab sch for debt 31.12; Pisgah sab sch for debt 16; Freedom sab sch for debt 5; New Market ch 4 81. *Pby of Cincinnati.* First

ch Cincinnati sab sch for debt 52; Lebanon sab sch for debt 42; 7th ch Cincinnati mo con 21.73, sab sch for debt 218; Springdale sab sch for debt 20; Pleasant Ridge sab sch for debt 10; Reading sab sch for debt 20; 1st ch Glendale 138.80, sab sch for debt 27.70; Central ch Cincinnati sab sch for debt 53.86; 1st ch Walnut Hills sab sch for debt 17.91; Cummins ville sab sch for debt 20. *Pby of Miami.* Franklin sab sch for debt 10.30. *Pby of Oxford.* Oxford sab sch for debt 20; Harmony sab sch for debt 18; New Paris ch 5.50; Harrison sab sch for debt 5; South Providence sab sch for debt 6.25. *Pby of Sydney.* Union City sab sch for debt 22; Bellefontaine ch 25.68 sab sch for debt 50; West Liberty ch 13.81; sab sch for debt 26.13. 935 70

*SYNOD OF ILLINOIS.—Synodical coll 100.45. Pby of Bloomington.* Towanda sab sch for debt 23; Bloomington sab sch, Isadora Williver, a little girl for debt 15; Crow Meadow sab sch for debt 8; Lincoln sab sch for debt 4; Chataworth sab sch for debt 6.10; Waynesville sab sch for debt 23.75; Deer Creek sab sch for debt 24.10. *Pby of Kaskaskia.* Cave Spring ch 3; Hillsboro sab sch for debt 20.10; Chester sab sch for debt 7. *Pby of Palestine,* Charleston ch 20; Arceola sab sch for debt 7; Palestine sab sch for debt 5; Mattoon sab sch for debt 14. *Pby of Peoria.* Brunswick ch 6; Canton sab sch for debt 25; 1st ch Henry sab sch for debt 51.50; Mansfield sab sch for debt 19; 1st ch Peoria! A. S. McKinney Sen'r 10; Elmwood sab sch for debt 42.50; 2d ch Peoria sab sch for debt 72. 81; Limestone sab sch for debt 10. *Pby of Saline.* Shawneetown sab sch or debt 10; Pisgah sab sch for debt 5.10; Salem sab sch for debt 15; Wabash Sab sch for debt 4. *Pby of Sangamon.* Irish Grove sab sch for debt 12; West Okaw sab sch for debt 2; 3d ch Springfield 40.26, for debt 50; Farmington sab sch for debt 25.60; 1st ch Decatur 100. 779 37

*SYNOD OF INDIANA.—Pby of Indianapolis.* Acton ch 7; Union ch sab sch for debt 8.75. *Pby of Madison.* Hanover sab sch for debt 11.85; Col'd sab chs 2.25; Little Girls' Sewing Circle 41.31; Lexington sab sch for debt 2.50; 1st ch Madison 102.50. *Pby of Vincennes.* Rev J. D. Paxton, D.D. for debt 20; Petersburg sab sch for debt 11 60. 207 76

*SYNOD OF IOWA.—Pby of Cedar.* Cedar Rapids sab sch for debt 12.45; Fairview sab sch for debt 10; Marion sab sch for debt 60; Lynn Grove sab sch for debt 18; Muscatine sab sch for debt 54.70; Summit sab sch for debt 80.55; Cropic Adams 1.45; Davenport ch 74.40. *Pby of Dubuque.* Sherrills Mount sab sch for debt 4.20; Franklin sab sch for debt 7; Hopkinton sab sch for debt 9; 1st ch Dubuque, A Member 10, sab sch for debt 25; 1st Ger'n ch Dubuque sab sch for debt 2.55; Epworth sab sch for debt 11; Scotch Grove sab sch for debt 18.50; Waverly sab sch for debt 10; Independence sab sch for debt 10.50; Milo ch 7.25. *Pby of Vinton.* Salem sab sch for debt 22; Newton sab sch for debt 26; Rock Creek sab sch for debt 23. 447 55

*SYNOD OF KANSAS.—Pby of Highland.* Highland sab sch for debt 5 00

*SYNOD OF KENTUCKY.—Pby of Ebenezer.* Second ch Covington sab sch for debt 57; Ashland ch for debt 43. *Pby of Muhlenburgh.* Marion sab sch for

debt 12.50; Fredonia sab sch for debt 2; Hopkinsville sab sch for debt 12; Dyersburg sab sch for debt 1.50. *Pby of Transylvania.* First ch Danville 168.50; 2d ch Danville 250.75; Mount Pleasant ch 20. *Pby of West Lexington.* First ch Lexington sab sch for debt 36.40; 2d ch Lexington sab sch for debt, one class 6.75, S. B. 10. 620 40

SYNOD OF MISSOURI.—*Pby of Lafayette.* First ch Kansas City 12. *Pby of Palmyra.* St. Francisville sab sch for debt 6.40. *Pby of Potosi.* Whitewater sab sch for debt 20. *Pby of St. Louis.* Second ch St. Louis sab sch for debt 243.25. *Pby of Upper Missouri.* Savannah sab sch for debt 5.20, Dr. R. R. McCandles 1; Parkville sab sch for debt 2.25. 290 10

SYNOD OF NASHVILLE.—*Pby of Nashville.* Second ch of Nashville sab sch for debt 56. 56 00

SYNOD OF NEW JERSEY.—*Pby of Burlington.* First ch Camden sab sch for debt 45; Mount Holly sab sch for debt 22.40; Tuckerton sab sch for debt 3.81; 2d ch Camden sab sch for debt 20; Burlington ch mo con 11.39, sab sch for debt 92.70; Columbus sab sch for debt 10. *Pby of Elizabethtown.* Metachen ch mo con 13.55; Pluckamin ch 100, sab sch for debt 25; Loganville sab sch for debt 1.50; Elizabethtown sab sch for debt 7.12; Liberty Corner sab sch for debt 15; 1st ch Elizabeth sab sch for debt 101.50; Perth Amboy ch 5.25, sab sch for debt 15.40. *Pby of Luzerne.* Scranton sab sch for debt 50; Scranton Ger'n sab sch for debt 6; Wilksbarre sab sch for debt 150; Mission sab sch for debt 12.74; Mahanoy City sab sch 6.02, for debt 29.31; Mission sab sch New Boston for debt 7.19; Plymouth sab sch for debt 13; Summit Hill sab sch 4.66; Jamestown sab sch 2.20, P. 12.78. *Pby of Monmouth.* Red Bank ch 20; Manchester sab sch 5; Toms River sab sch 17, for debt 7.40. *Pby of Newton.* Belvidere sab sch Jesse Fleming for debt 2; Newton sab sch for debt 125.21, Infant Class for debt 66.50; Fredon Branch sab sch for debt 30.77; Yellow Frame ch Wm P. Vail, M.D. 5; Stewartsville sab sch for debt 27.70; Danville ch 13.65, sab sch for debt 16.35; Lower Mt Bethel sab sch for debt 8; Mt Bethel ch 12. *Pby of New Brunswick.* First ch Hightstown mo con 10, sab sch for debt 15.50, Proceeds of Children's Fair for debt 21.50, Per Annie Shriver, Treas'r; 2d ch Cranberry 40; Lawrenceville Central sab sch for debt 35; 2d ch Trenton 13.25, sab sch for debt 23.25; 2d ch Princeton sab sch for debt 130.20; Pennington sab sch for debt 34; Union sab sch for debt 3; Witherspoon st col'd sab sch for debt 52; 2d ch New Brunswick sab sch for debt 34.40; Ewing sab sch for debt 20; 1st ch Princeton 57, sab sch for debt 206.50; Queenstown sab sch for debt 5. *Pby of Passaic.* First ch Morristown mo con 204.53, sab sch for support of child in India 25, for debt 53.88, Inf't sab sch for debt 17.30, Legacy of little boy 2.70; Wickliffe ch mo con 9.78; 3d ch Newark mo con 25.29; Mission sab sch for debt 3.25; Lyons Farms sab sch for debt 15.50; Central ch Orange sab sch for debt 32, Alfie 5, Davie 5, Lottie 5, for debt. *Pby of Raritan.* Second Amwell sab sch for debt 12; Amwell United 1st sab sch for debt 15.19; Neshamick sab sch for debt 10; Milford sab sch for debt 10; Holland sab sch for debt 9.71. *Pby of Susquehanna.* Orwell ch 4.37, sab sch for debt 5.32; Towanda sab sch for debt 100;

Warren sab sch for debt 6; Rome sab sch for debt 2.09; Wyalusing ch 7.50; Stevensville ch 5; Rushville ch 8. *Pby of West Jersey.* Fislerville sab sch for debt 7.48; Glassboro sab sch for debt 7.83; May's Landing sab sch for debt 5; Tuckahoe sab sch for debt 5; Cape Island sab sch for debt 19.35; 1st ch Cedarville sab sch for debt 95; 1st ch Bridgeton sab sch for debt, Infant 5.50, Primary 48.91, Advanced 48.74; Woodbury ch for debt 31.13, sab sch for debt 47.14; Millville sab sch for debt 5.25; Salem sab sch for debt 100. 2,362 09

SYNOD OF NEW YORK.—*Pby of Connecticut.* North Salem sab sch for debt 50; South East Centre sab sch 10; Poundridge sab sch for debt 35; Bridgeport sab sch for debt 50; White Plains sab sch for debt 25; 1st ch Thompsonville sab sch for debt 65; South Salem ch Mrs. Thomas Gilbert to con self L. M. 30, sab sch for debt 100; Croton Falls sab sch for debt 50c; Gilead ch for debt 10.35; 1st ch Hartford sab sch for debt 15; Bedford sab sch for debt 23.60; Red Mills. sab sch for debt 40. *Pby of Hudson.* Goshen sab sch 50; Washington ch 24.25; Monroe ch mo con 1.90, sab sch for debt 3.25; Scotchtown sab sch for debt 26.35; Hopewell ch mo con 14.75; Florida ch mo con 2.25, sab sch for debt 2.75; Jeffersonville Ger'n ch 5; Youngsville sab sch 5; White Lake sab sch for debt 2; Callicoon sab sch for debt 2; 2d ch Middletown 72.50, sab sch for debt 47.50; Centreville sab sch 5.25; Hamptonburg sab sch 20, for debt 22; Mount Hope sab sch for debt 18. *Pby of Long Island.* Bellport ch 9; South Haven ch 18.05; Southampton sab sch for debt 21.92; 2d ch Huntington sab sch for debt 113.10; East Hampton sab sch for debt 9.82; Melville sab sch for debt 14.45; Amagansett sab sch 2; Bridgehampton sab sch 4.25. *Pby of Nassau.* South 3d st ch Wmsburg mo con 30.77; East Wmsburg Ger'n sab sch for debt 10.10; Franklin Avenue sab sch Brooklyn for deb 11.60; 1st ch Brooklyn mo con 72.91; Freeport sab sch for debt 5.90; Greenwich Point sab sch for debt 1; Jamaica sab sch for debt 27.50; Genevau ch for debt 105.58; Astoria ch mo con 45.35; Gold Premium 35, sab sch 21; Mission sch 10,—111.35 less 64.75 cr'd Astoria ch August, in error, bal 46.60. *Pby of New York.* First ch New York mo con 138.00, Mr. and Mrs. J. Donaldson 360, sab sch for debt 35.20, Willie, Mamie and Sidney Tabor for debt 26, Mission sch for debt 25.36; Brick ch mo con 110.82; Alexander ch mo con 4.77, sab sch for debt 5; Potts Memorial sab sch Morrisania for debt 20; Palisades ch D. C. R. Agnew 20, sab sch for debt 47.19; Westminster sab sch for debt 50; 1st ch Jersey City mo con 37.22, sab sch for debt 56.25; Clifton ch sab sch for debt 25; 15th st ch sab sch for debt 48.26; Greenbush sab sch for debt 20; Chelsea sab sch 26; Stony Point sab sch 2.25. *Pby of New York 2d.* West Farms ch 30; Washington Heights ch mo con 73; Scotch ch mo con June and July 192, sab sch for debt 100; Peekskill ch mo con 17.17, sab sch for debt 50; Mt Washington ch 100; Sing Sing ch 275, sab sch for debt 50. *Pby of North River.* Calvary ch Newburg mo con 22; Rondout sab sch for debt 115; Wappingers Falls sab sch for debt 17.36; Cold Spring sab sch for debt 3.25 New Hamburg sab sch for debt 14.40. 3,395 81

SYNOD OF NORTHERN INDIANA.—*Pby of Crawfordville.* Warren sab sch 6; Lebanon sab sch for

debt 1.18; Thornstown ch 3.45; Greencastle sab sch 11.65, for debt 41.62; Rockville sab sch 5; Waveland sab sch 60. *Pby of Fort Wayne.* New Lancaster sab sch 4; Bluffton sab sch 3.80; Lagrange sab sch for debt 10; Pleasant Ridge ch 10, sab sch 33, for debt; Elhanan ch 3, sab sch 5; Wabash ch 11. *Pby of Lake.* Goshen sab sch for debt 50. *Pby of Logansport.* Lafayette sab sch for debt 22.30; Monticello sab sch 14. *Pby of Maumee.* Tipton sab sch 3. 297 95

SYNOD OF OHIO.—*Pby of Marion.* Iberia sab sch 8.50; Marselles sab sch for debt 5.35; Bucyrus sab sch for debt 43; Liberty sab sch 10.50. *Pby of Richland.* Savannah sab sch for debt 99.59, to con A. F. Shaw and John Hanna L. M.'s 73; Valley sab sch for debt 4; Jefferson sab sch for debt 3; Mt Pleasant ch 8.50. *Pby of Wooster.* Chester sab sch 5.95; Fredericksburg sab sch for debt 35; Wooster ch 40.15; Mt Hope ch 18.15; Jackson ch 25; Wayne sab sch 3.75; Berlin ch 16. *Pby of Zanererville.* Muskingum ch 32.25; Children's Missionary Box 7.75; Salt Creek sab sch for debt 2; Washington sab sch for debt 41; Madison ch for debt 43, sab sch for debt 7; Buffalo sab sch for debt 66.19. 598 63

SYNOD OF PHILADELPHIA.—*Pby of Donegal.* Marietta sab sch 40.56, for debt and to con Mrs Lizzie J. Fleming L.M.; Middle Octorora ch 86; Wrightsville sab sch for debt 58.70; Union sab sch 1.12, savings of little Willie Patterson dec'd 26c; Union Academy sab sch for debt 1.30; Chanceford sab sch for debt 11.72; Slate Ridge sab sch for debt 5; Slateville ch 51.50, sab sch for debt 22.04. *Pby of Huntingdon.* Lewistown sab sch for debt 109.44; Huntingdon sab school for debt 37.57; Infant school 5.49, little girl's pennies 6.94, proceeds of Fair and Festival held by fourteen little girls 130; Currensville sab sch 3.25; Morris sab sch for debt 3; Birmingham ch Warriors Mark sab sch for debt 90; Benlah ch 8.70, sab sch 7; Upper Tuscarora sab sch for debt 11.10; Tyrone sab sch for debt 20; Lewistown ch 53.91; Newton Hamilton ch 50.45, sab sch for debt 4.07; Spruce Creek ch Rock Spring sab sch for debt 19.75; Spring Creek sab sch for debt 71.25, Infant class for debt 80; Sinking Creek sab sch for debt 26.10; Bald Eagle ch 8.01, sab sch 3.39; Clearfield ch 42.14, sab sch for debt 102.86; Hollidaysburg sab sch for debt 123.32; Lower Tuscarora sab sch for debt 7.65; Milroy ch for debt 26.50; East Freedom ch Alexander Knox's family, George 2.50, Boyd 2, Brooks 1.25, Martha 1, Zella 1, Samuel 1.75, Ella 75c for debt; Williamsburg sab sch for debt 15.50, Infant class 5.50. *Pby of New Castle.* Red Clay Creek ch 23, sab sch 12; New London sab sch for debt 45; Coatesville ch 45, sab sch for debt 22; White Clay Creek sab sch for debt 10; Head of Crisiana sab sch for debt 10; Lo'r Brandywine sab sch for debt 16.40; 1st ch Wilmington 20; Greenhill sab sch 12, for debt 20; Forks of Brandywine ch Female Miss'y Soc'y 23.75 in part to con Mrs. Sarah Sims L. M., sab sch for debt 20; East Nottingham sab sch 1.50; West Nottingham sab sch 1.50; Pine Grove sab sch 1; Fairview sab sch 50c; Rockland sab sch 13.50. *Pby of Northumberland.* Muncie ch 11.35, sab sch for debt 10.35; McEwansville sab sch for debt 2; Great Island sab sch for debt 60.04; Williamsport sab sch for debt 39.50, Infant sch 25, mission sch

35.50; Mifflinburg sab sch for debt 8; Sunbury sab sch for debt 12; Lewisburg ch for debt 61; Washington ch for debt 16.80. *Pby of Philadelphia.* Bethany sab sch for debt 20; Mariners ch sab sch Philadelphia Inf't class for debt 12.50; Alexander ch sab sch for debt 27; 10th ch Phila. two months coll 47; Arch st ch sab sch for debt 55.07; West Spruce st ch 63, sab sch for debt 60; Scots ch sab sch for debt 5; Gloucester ch sab sch for debt 12. *Pby of Central Philadelphia.* Kensington ch sab sch 15; Hestonville ch 3.25, Rev. James Clark, D.D., for debt 25; Great Valley ch sab sch for debt 10.07; 2d ch Phila. a lady 3.50, sab sch 100, a lady for three grand and seventeen great grand children 5; Central ch Phila. sab sch for debt 692.65; Princeton ch sab sch for debt 170.79. *Pby of Philadelphia 2d.* Bristol sab sch for d't 17; Brainerd ch Easton sab sch 12.09 for debt 65; Newtown ch mo con 11.68, sab sch 20.09 and Infant class 15, for debt; Groviand sab sch for debt 9; Upper Wakefield sab sch for debt 10.16; Norristown 1st ch sab sch for debt 50; Chestnut Hill ch for debt 83, sab sch 60, and Infant class 10 for debt; Conshohocken sab sch for debt 3.20; Roxborough sab sch for debt 35; Little Maria's miss'y box 50c; Slatington sab sch for debt 25; Holmesburg sab sch 42 for debt and to con Charles E. Neville L. M.; Abington sab sch for debt 38.84; Juv. Miss'y Society for debt 11.50. 3,740 42

SYNOD OF PITTSBURG.—*Pby of Blairsville.* Murraysville ch 40.56, sab sch for debt 18.25; Pleasant Grove ch 25; Cross Roads sab sch for debt 20.66; Ligonier sab sch for debt 5; Blairsville sab sch for debt 72.50; col'd sab sch for debt 5; New Salem sab sch for debt 44.80; Congruity sab sch for debt 16.10. *Pby of Clarion.* Richardsville sab sch for debt 5. Mill Creek ch for debt 20, sab sch for debt 5; Mount Tabor sab sch for debt 15; Elkton ch 7; Richland ch 6; Brookville sab sch for debt 197.50; Concord ch Female Miss'y Soc'y 20; Callensburg ch Female Miss'y Soc'y 21; Clarion ch add'l 17.50; New Rehoboth ch add'l 6, sab sch in part for debt 3.11; Bethesda ch Female Miss'y Soc'y 12, sab sch for debt 6; Pisgah sab sch for debt 28; Greenville sab sch for debt 30.58; Mary's sab sch Wickleyville for debt 2.30. *Pby of Ohio.* Canonsburg ch 40, sab sch for debt 40; 1st ch Pittsburg sab sch Wm. M. Paxton's class for debt 50, S. F. Scovel's for debt 50; West Elizabeth sab sch for debt 4; Maple Creek ch 7; Racoon sab sch for debt 30, J. Dunlap's Bible class for debt 30; Bethany sab sch for debt 31.40; Centre sab sch for debt 28; Lawrenceville sab sch for debt 29.13; Bethel sab sch for debt 35.01; 2d ch Pittsburg sab sch teachers and Bible classes for debt 596.07. *Pby of Redstone.* Harmony sab sch for debt 4; Uniontown sab sch for debt 10; Round Hill ch add'l 6; New Providence sab sch for debt 13; George's Creek sab sch for debt 17; Tyrone sab sch for debt 3.35; Dunlap's Creek and New Salem sab schs for debt and to con E. Finley L. M. 30; Long Run sab sch for debt 21.24. *Pby of Saltsburg.* Crooked Creek ch 7.49; Appleby Manor sab sch for debt 2.11; Glade Run sab sch 15; Concord ch 14.02, sab sch for debt 6; Mahoning ch 5.68; Saltsburg ch 100.86, Infant sch 8; Ebenezer ch 21; Bethel and Jacksonville chs 30, sab sch for debt 25; Plum Creek sab sch for debt 38; Leechburg sab sch for debt 50;



Gilgal sab sch for debt 14.31; Marion sab sch for debt 7.90; Indiana sab for debt 70; Harmony sab sch for debt 41. 2,176 93

**SYNOD OF ST. PAUL.**—*Pby of Chippewa.* Black River Falls ch 10. 1st ch Le Crosse 4.67. *Pby of St. Paul.* Hudson sab sch for debt 4.25; Westminster ch Minneapolis, mo con 5.50, sab sch for debt 106; gold thimble by a little girl, 3. Rockford sab sch for debt 5. *Pby of South Minnesota.* Stewartville sab sch for debt 2; 1st ch Rochester, sab sch for debt 15; Preston sab sch for debt 10. 162 43

**SYNOD OF SANDUSKY.**—*Pby of Findlay.* Findlay sab sch for debt 8; Truro ch 40; Van Wert sab sch for debt 13. *Pby of Maumee.* West Bethesda ch 7; Bryan sab sch for debt 8; 1st ch Toledo, 40.10. *Pby of Michigan.* Bennington ch, Mrs. Depue 2 1st ch Plymouth 23.14; Rev. Jas. Dubuar and wife 9.56; sab sch for debt 17.80; Westminster ch, Grand Rapids, 30, sab sch for debt 20.77. *Pby of Western Reserve.* Tiffin sab sch for debt 10.50; 1st ch Lafayette, 20.80, sab sch 3.20; 1st ch Gullford, sab sch for debt 16. 269 87

**SYNOD OF SOUTHERN IOWA.**—*Pby of Des Moines.* Albia sab sch for debt 5.55; Agricola ch 4, sab sch 1. *Pby of Fairfield.* Bentonport sab sch for debt 5; Ottumwa sab sch for debt 6; Libertyville sab sch for debt 2.80; Washington sab sch 10; Bethel sab sch 2.92; Lafayette ch for debt 5.65; Liberty ch for debt 4.55; Sigourney sab sch for debt 11.50; Chequest sab sch for debt 3.50; Summit sab sch for debt 6.60. *Pby of Iowa.* West Point sab sch for debt 16.30; Mt. Pleasant ch for debt 55.22; sab sch for debt 75; Ger'n sab sch for debt 1. Burlington Ger'n ch 8.50; sab sch for debt 1.60; Union sab sch for debt 11.50; Ononwa ch 6.65, sab sch for debt 3.35; Unity sab sch for debt 35.40. *Pby of Missouri River.* Afton sab sch for debt 11.50; Plattsmouth sab sch for debt 17; Bucks Grove sab sch for debt 3. 316 09

**SYNOD OF WHEELING.**—*Pby of New Lisbon.* Yellow Creek ch 50; sab sch 7; for debt 19.50; Mary Cameron for debt 5; Middle Sandy ch 31, sab sch for debt 39; Bethel ch 87.26; Rehoboth ch 6, Canfield ch 20, sab sch for debt 5; Newton ch 20.94. *Pby of Steubenville.* Beacon Ridge ch 4; New Hagerstown sab sch for debt 25; Bloomfield ch for debt 14.25; Fairmount sab sch for debt 3; 1st ch Steubenville, inf't class 1.25; Wellsville sab sch for debt 33.43; Island Creek ch for debt 33.45, sab sch for debt 15; Amsterdam ch 13.98, sab sch for debt 10.07; Rev. J. N. Swain's children 1.08; Pleasant Hill sab sch for debt 13; Ridge sab sch for debt 12.50; Hine's school house 1.65; Monroeville ch 4; Corinth sab sch for debt 6. *Pby of St. Clairsville.* St. Clairsville sab sch for debt 13; Cadiz ch 91.32, sab sch for debt 35; Kirkwood ch 27, sab sch for debt 50.27; Martinsville ch 30; Rev. G. W. Chalfant 5, sab sch for debt 50; Powhattan ch 6.25; Crab Apple sab sch 20.44. *Pby of Washington.* 3d ch Wheeling, sab sch for debt 27.50; 1st ch Wheeling, 63.13, sab sch for debt 52.50; Holliday's Cove sab sch for debt 29, for Allahabad 2; Clayville sab sch for debt 21; Allen Grove ch 10; Wolf Run ch 9; Avondale sab sch for debt 5; 2d ch Washington 60; sab sch for debt 25; West Alexander sab sch for debt 70.60; 4th ch Wheeling, for debt 27.92; 2d ch Wheeling, sab sch for debt 75; Moundsville sab sch for debt 5; Childrens mite soc'

debt 9; Fairview ch 10; 1st ch Washington, sab sch for debt, and to con John Aikin and Annie Means. L M's 110; Forks of Wheeling sab sch for debt 28.51; Frankford ch 12.59; Upper Ten Mile ch 21.25; sab sch for debt 10. 1,497 54

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Broadhead sab sch for debt 12.55; Richland City sab sch for debt 4.60; Pulaski Ger'n ch 10; Madison sab sch for debt 35.93; 1st ch Prairie du Sac sab sch for debt 15 75; Oregon sab sch for debt 17.50; Belleville sab sch for debt 3; Lake View sab sch for debt 2; Fancy Creek sab sch for debt 5.50. *Pby of Milwaukee.* Waukesha sab sch 20.35, for debt 19.65; 1st ch Beloit, sab sch for debt 32.60; Fort Washington sab sch for debt 17; Holland ch 5. *Pby of Winnebago.* Dodge Centre ch 3.50; Beaver Dam sab sch for debt 7; Kilbourne City Ger'n sab sch for debt 3; Rose-dale ch 5; 1st ch, Fond du Lac sab sch for debt 33.50; Kilbourne City sab sch for debt 57. 315 43

Total received from churches \$24,638 17

**LEGACIES.**—Bequest of Benois Gray, deceased, Ohio, 47; Estate of George Corwine, deceased, Pike Co., Ohio, 1442; Patterson Estate, 119.71. Less tax on Missouri lands 24, 1,584 71

**MISCELLANEOUS.**—Henry Brewster, Philadelphia, Pa. 5; A little sunday-school boy 25c; Little E. Warner McCollum, for debt 50c; A lady, Pleasant Ridge, Ohio, 25; Mrs. Alexander Langhlin, Pittsburg, Pa. 12.50; Henry Eckert, Neville, Pa. 25; H. Schoonmaker, Slipper y Rock, Pa. 5; Little James M. Boggs, New Harrisburg, Ohio 50c; A Friend, Rimersburg, Pa. 8; Mr. and Mrs. H. Robinson, Clarksburg, Pa. 2; J. R. Caldwell, Elders Ridge, Pa. 85c; Eddie Brandon, Hunterstown, Pa. 80c; Joseph Hezlett 10; Gen'l G. Loomis 5; M. R. C. 5; Little Mary's First Offering, gold and silver 1.10; Isabel 5; Abbie and Susie for debt 1; Stenbenville Fem. Sem'y mo con, 9; for unmarried female missionaries 21; Willie C. Gnyer, seven years old 2; Jas. Russel, North Jackson, Ohio, 75; for debt 25; Ellesdie sab sch for debt 4.35; Friends at Bellefonte, Pa. for teacher at Rawal Pindi 75; Julia and Eddie Knowlton, N. J. for debt 50c; Mary C. Donaldson, 1,000; for debt 100; Three Little Girls, Wilkesbarre, for; debt 10; "The children of the promise," for debt 45; R. P. W., Meadville, Pa. 1 in gold for debt; Lawrenceville, N. J., Young Ladies' Sem'y for debt 15; Isaac Morley, Athens, Pa. 5, L. Biles, Bath 5; sav's of little girl, Yates C'y 1; M. Abbot's sch B'k'n debt 1.50; Henry Yost, Rondout, 50c; A. P. L., and children 11; Jonathan Merritt, Altoni, Ill. 4; Thomas Rogers, New Rochelle, 106.83; Two Friends for China 500, for India 500; Dr. G. W. Albin's two children for debt 1; Frank Vasseur, West Meriden, Conn. 2; Leilla Brandon, Miss'y, Box for debt 1.8 M. 5; Austin sab sch, Texas, 5; Rev. R. B. Canfield 2; Willie Clemens for debt 1; Robert Stewart 5, and John Barrett 1, Hanover, Pa; Part sale of collars 4.30; E. J. Blake, Tarrytown, N. Y. 50; Miss N. Harlan, for debt 1; Mr. Crabbe for debt 1; Florence and Julia Kingsbury for debt 5 2,715 60

Total Receipts in October, 1867 \$28,938 38

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

JANUARY, 1868.

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## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### SITUATION OF THE BOARD.

THIS it is important for the churches to know, and especially at this season of the year, when the majority of them take up their annual collection for Foreign Missions. Last year, three-fifths of the donations to this cause came into the Treasury after the first of January, or in the last four months of the fiscal year.

**APPROPRIATIONS.**—These, with the debt of \$35,472, will amount to nearly, if not fully \$300,000—a larger sum than the Church has ever yet contributed to the Board. We say nothing here of her ability to raise this sum, but only that this amount will be requisite to meet all the demands upon it, and to free it from debt. During the past few months the attention of the Sabbath Schools has been directed to the debt, and it is hoped that they alone will raise a sum sufficient to cancel it. The interest awakened, and the help already given by the young, are worthy of all praise.

**MISSION FIELDS.**—Whilst the work among the Indians continues the same, to the missionary force one has been added. In the providence of God the work at Bogota has reached such a stage, that a house of worship is deemed a vital necessity and that is now obtainable at a comparatively small cost. Shall the Committee answer this appeal, in the faith that the churches will meet it? The missionary band in Brazil has been enlarged during the year, and two missionaries, with their wives, have sailed to that important empire, open to evangelistic effort. Two new brethren are under appointment for Japan, who may sail before the close of the missionary year. One missionary and one teacher have embarked for China, whilst a missionary and his wife have returned to that country; another, who has been home for his health, will sail next month for Northern China; and a third has been reappointed to that field. Three new missionaries are on their way to India; another missionary is returning, to be followed in a few days by another, with his family.

For Corisco, a missionary and his wife, with two teachers, will soon embark. Besides these, there are others under appointment, or expecting to be commissioned, for different fields, and who will sail soon after the close of their Seminary course. Among this number are two physicians.

This enlargement of forces is only a type of the expansion of the work in the different missions. On the field new houses are needed, new school buildings required, new chapels called for. New agents are training for labor, or are ready to enter actively into the different departments of missionary toil.

Then by the increased prices of living, the Committee have been compelled to augment the salaries of missionaries in India and Siam.

The Committee in these and other ways have acted in obedience to the commands of the General Assembly, and we make these statements for the guidance of the churches, that such may know the condition of things, and the increasing call upon them to do more than ever for the missionary cause.

On the first day of May, there were seventy ordained missionaries connected with the Board; now there are seventy-eight, besides the native ministers in Brazil, China, and India. This increased force, with the female teachers,—who are every year becoming more needful, and a more important part of missionary laborers abroad, will add largely to the expenditures of the Board. There are in all more than three hundred and sixty agents in the foreign field, and under the care of the Board.

It is therefore evident that the total of contributions of the past year, will not suffice for this. Much interest has been felt in the Sabbath School effort, but now we must turn to the churches, and look for their evidences of love for Jesus, and for perishing souls. These must come up in a noble manner to our help. They are able to do great things for the Lord. We therefore trust that this cause will be presented in all our churches, and that all shall have an opportunity of contributing to it.

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### THE WEEK OF PRAYER.

OUR General Assembly, as in former years, “recommends the observance of the first week, commencing with the first Sabbath in January, 1868, as a week of prayer, for the outpouring of the Spirit of God, that his promise to the Church may be fulfilled, that all flesh shall see the salvation of God. And the Assembly would exhort the people of all our churches to a general and earnest attendance upon prayer, during that period.”

This was the great object for which the Week of Prayer was commenced. The call came from India, and the observance of this period became general throughout the world. God has heard the cries of his children, and answered their requests. This week should be chiefly given to the unevange-

lized, and special supplications made, that good would bless the seed that has been sown, the Word that has been scattered, and the efforts that have been put forth, to reach and to save them. A great work of preparation has been done at every station—yea, in every mission among the heathen, the Mohammedan and the Romanist—much truth lies quiescent, or is in operation, yet needing the quickening and renovating power of the Spirit. What a motive for earnest, importunate pleading is this, that this truth should not only become vitalized, but that the power of these new converts should be felt upon the great kingdom of darkness lying all around, and extending far beyond them.

It is a principle in the divine economy, that the ministration of the Spirit is essential to establish and extend the kingdom of grace. Apostolic power lay in the gifts of the Holy Ghost, and it is his province and work still, to bring truth into saving contact with the heart, and give strength and efficiency to Zion. This truth the resolution of the General Assembly acknowledges. The Spirit is recognized in his own administration, and an object sought that should engage the attention, enlist the affections, and give scope to the prayers of the whole church of God.

It is here where the programme of the Week of Prayer, by the Evangelical Alliance, is sadly defective. We could not know from it "whether there be any Holy Ghost." Next to this omission, is the one for which this service was intended, "that God would pour out his Spirit upon all flesh, so that all the ends of the earth might see his salvation." The Jew is named seemingly for a purpose, but there is no reference to the heathen or the Mohammedan, and no desire expressed that God's way should be known upon earth, and his saving health among all nations.

It is God's will that his Gospel should be preached among all nations, and that the kingdoms of this world should become obedient to Messiah's sway, and that all flesh should see his salvation. This will is law to his people, and to act in harmony with it is their life and glory. There is then, everything in the work itself to arouse to prayer and action, and these should be put forth in the name of the Master, and for the welfare of the perishing. The time is short, myriads are exposed to woe. The season is incalculably precious, and should be embraced by the whole church of God, that his kingdom may be everywhere established.

Selfishness is the bane of our fallen nature, and it is not wholly eradicated by grace. We carry it with us into the church on earth. It is this which interferes so oft with the performance of duty, and with the full consecration of all our powers and talents, to the service of God and to the evangelization of our earth. As soon as the church saw that there was a power in this Week of Prayer, and felt its influence, she immediately began to use it for herself, or her home work, until she has largely forgot the perishing heathen.

At first the whole week was given to the unevangelized; then one or two

days ; last year, part of one day was given to them, and this year in the "programme" mentioned, the dying guilty pagan is forgotten.

The following programme, in an editorial of the *Congregationalist and Recorder*, is excellent in its nature, comprehensive in plan, and one more in harmony with the great designs of the Week of Prayer. We cheerfully publish it, as being vastly superior to that of the Evangelical Alliance :

SUNDAY, JAN. 5th.

*Evangelization of the World.* For missions to heathen and nominally Christian lands. That the Holy Spirit may bless all missionaries, mission schools, and all native Christians, especially the native ministry. China, the great mission field of the American churches.

MONDAY, 6th.

*Local Churches.* For a blessing on the word preached to the conversion of the impenitent, and the greater consecration of believers ; on all meetings for prayer ; on Christian households, and the baptized children of the church.

TUESDAY, 7th.

*Home Evangelization.* For lay efforts, Young Men's Christian Associations, Bible and Tract work, the religious press.

WEDNESDAY, 8th.

*The Freedmen.* For the Divine blessing on all preachers of the gospel and teachers among them ; upon all efforts to improve their condition, and specially that they may enjoy all the blessings of civil and religious freedom.

THURSDAY, 9th.

*Home Missions.* For churches, Sabbath schools, and institutions of learning in the destitute portions of the country. For home Missionaries and their families, colporters, and all efforts to reach our foreign population with the gospel.

FRIDAY, 10th.

*Our Country.* For all in authority, for wise and just laws ; the speedy and wise adjustment of all national difficulties ; for the return of kindly and brotherly feeling in all parts of the country. For the proper influence of Christian men, and for union among Christians.

SATURDAY, 11th.

*The Holy Spirit.* For the blessing of the Holy Spirit on all efforts to promote the kingdom of Christ, that revivals may be enjoyed in the churches, that a missionary spirit may prevail in our colleges and seminaries, and that our country may be prepared to follow the leadings of Divine Providence.

SUNDAY, 12th.

*Sabbath Schools.* For Christian instruction in the family, and in Sabbath schools. For the Christian culture of the youth of the land with reference to the future of the church, and the world's evangelization.

## COMMUNICATIONS FROM THE MISSIONS.

**An Appeal for a Chapel in Bogota.**

THE following earnest appeal, written by Rev. T. F. Wallace, for a chapel in Bogota, is another stage of the development of missionary labor in that city. A chapel is deemed by the missionaries on the ground as essential to the further prosecution of their work. That city is full of Roman Catholic churches, but we have no building in it, to which the people can be invited to hear the message of salvation. Now, such a building as will suit them and the people, in a central position, is offered at a most reasonable rate, and they send this account and the reasons for its purchase, which we lay before the Church, hoping that not a few will aid those who are longing to reach as many as possible with the Word of God:

BOGOTA, Oct. 16, 1867.

*My Dear Brother*—I have left your letter to the last moment that I might write you as explicitly as possible upon the important matter that will be treated of in my present letter. The house, or rather church question, presents a new phase from what it did a few days ago, when we last wrote. As you learned from Brother Pitkin's letter, after giving up all hope of getting a house ready-made, we had, after talking over the matter, and praying for direction, come to the conclusion that there was nothing left us to do but put our trust in God, and "go forward." But most unexpectedly to us, it came to our knowledge, that a house that has for many years been occupied by the oldest and most extensive publishing firm in the city, could be bought. The building is a

work of the old Spaniards, who built the most substantial houses to be found here: the walls are three feet thick, of stone, brick and mortar. It is a two-story building, length between 75 and 80 feet; width, 40 to 45. In front, on lower floor, is a lobby and two small office-rooms, over this there is one large room that would serve for a Sabbath School, or for a teacher's room, should we have a day-school. Then comes the main hall, 60 by 45, this is open to the ceiling, just under the roof, with galleries around three sides, 12 feet wide, which can be entered by stairways from lobby, or by stairways going up to them at the back part of hall. There are also two large skylights. At the rear of main hall are two small rooms. Upon the whole, the building has quite a church-like appearance, and is ready for holding services in at once, with the addition of seats, pulpit, a little papering and paint, to supply which I feel sure we can raise money enough here. The situation is all we can ask; if we had our choice I do not think we could select a better, being only three blocks from the central plaza of the city, and on a cross street, connecting the two principal streets. The price asked is \$8,000; \$3,020 of this to be paid on purchasing, and the rest can be paid at our convenience, we paying 6 per cent. on it until paid. Now, what are we to do? The Board expect to be consulted by missionaries before making heavy outlays of money, so we are compelled to delay the purchase of this property until we hear from the Committee, or assurances from some of our brethren and friends at home, that we can have



the money, or else we must take the responsibility upon ourselves of buying at once. We prefer laying the matter before the Board, and have them lay the matter before the Churches, feeling assured that the call for aid will be responded to, if its urgency is only understood. To this end permit me to make a few statements respecting this mission. It is the only one our Church has ever attempted to establish in any part of the world for the benefit of the Spanish-speaking portion of the Latin race, and of such there must be at the lowest calculation 40,000,000. This mission was established ten years ago, and there has never been any except the parlor of the missionary's dwelling for holding religious services. The attendance upon these services for the last month or two has been very encouraging, at times crowding to an uncomfortable degree our parlor, which is 40 by 15 feet. Our house being on the outskirts of the city makes a long distance for persons to come who live even in the centre of the city. Brother Pitkin will be able to preach in a month or so. Can we think of laboring on here in the hope of doing anything for Christ without hall or chapel to preach in, or house for school? Would our missionaries in the West think of laboring for ten years, and hope to do much good, without at least a schoolhouse or some public place to preach in? Yet this is what has been done here, for we have never had a place to which we could invite, by public notice, everybody to attend. But why say more? To do so I would only repeat what I have often written. We make our request for immediate aid in the name of Christ. We feel that we would not be faithful to the commission we have from Him did we ask less, or with less importunity. Nay, we fear we have failed in our duty all along, in not having presented the claims of this field upon our churches as they deserve to be. I can now offer no stronger considerations for granting our request than

that two of your representatives are here, ready and longing to preach the Gospel to a needy and willing people, but they have no place to which they can welcome these people to hear the Gospel's good news.

### Furrukhabad Mission.—N. India.

THE Rev. S. H. Kellogg, of Furrukhabad, gives in this article one of the difficulties in the way of getting divine truth rightly before the minds of the people. This difficulty may well be styled an

#### UNCONVERTED LANGUAGE.

In preaching to a heathen people, not one of the least difficulties is, that their very *language* needs, as it were, to be converted, before it can express the thoughts of God. Few realize, in Christian lands, what a precious heritage is this of a language, the outgrowth and expression of Christian doctrine and feeling; fewer still can conceive what a mighty hindrance to the gospel is a language, into which throughout long ages no one right thought of God or of sin, no one holy desire or sanctified emotion has ever found its way. Probably, those who have to labor in the languages of India, for the most part, find less difficulty on this matter than many in other lands; as, for example, among Indian tribes, in all whose language is no word for *love*! Yet, even here in India, this trouble is oftentimes so deeply felt, as almost to shut the missionary's mouth.

*Salvation.*—To illustrate, take one most necessary word, "salvation." It is of *salvation* that we want most of all to tell them. And so you will tell the Hindoo that Jesus Christ came into the world to give "mukti" to all believers. He seems to understand you; you are surprised to see how well he agrees with you, and feel quite encouraged with your facility in preaching in a foreign language. But, alas, the Hindoo has not understood you. True, you have used the right word; the

best at least that the language affords, "mukti" undoubtedly means "deliverance—salvation;" but, what kind of a salvation? Salvation from sin? Salvation from the wrath of God? Not at all. The Hindoo believes that all existence is but an *emanation* from the eternal absolute and impersonal Divinity. As the waves rise in succession from the bosom of the ocean, separate from it and are yet of it; rise to be lost again in the deep which heaved them forth, so all existences are but the countless waves, ever rising and falling again, in the boundless sea of Divinity. So, for a season, we are in a manner separate from him, or seem to be, but our end is to be lost again in him. To be in the body then is an evil; an evil which, perchance, may continue ages upon ages, as through countless successive births you appear and reappear in various forms, ere you sink finally away into the Deity. And the great end, therefore, which the religious Hindoo sets before himself, is *not* salvation from sin, or from the wrath of God, but simply deliverance from further transmigrations. To be released from matter, or indeed, any sort of individual existence whatever; to lose thought, affection, self-consciousness, personality itself, and sink into indistinguishable identity with the great impersonal All—a dewdrop lost again in the sea, from out of which it rose—this is "mukti!" this is the Hindoo's idea of *salvation*! And thus, when you told him how none but true Christians would obtain "mukti," it was of such nonsense that he understood you to be talking. And yet the word is probably the best in the language to express your meaning; only you must explain, and explain again and again that the true "mukti" is *not* deliverance from further transmigration, not deliverance from self-consciousness and personality, but deliverance from *sin* and the *wrath of God*, because of sin. And then, after all your explanation, very likely he may not understand you; so utterly foreign is the meaning which you fasten on

the word, from all that it has ever meant to him.

*God is One.*—This difficulty sometimes extends beyond words to forms of expression. For example: there is a common Sanscrit saying, "One is Brahma, there is no second;" which saying is often in the mouths of native preachers, in the way of argument, as an admission by the Hindoos themselves of the unity of God. But, unfortunately, when a Brahman quotes these words, and talks of God as one, he does not mean at all what we do. We mean God is one, in that there is no second God; he means that God is one, in that beside Him is no separate existence. That things appear otherwise is all "*maya*"—illusion. Beside God, is nothing else. He is One, because he is All! So that the above words, so far from being a happy confession of this great truth of God's unity, are pure, God-denying Pantheism. And so, whenever you speak of the unity of God, except you are very careful, instead of preaching God's word, you will be understood as preaching Pantheism.

Such instances might be indefinitely multiplied, but these will suffice to give a hint as to a difficulty little thought of, but a mighty hindrance to the Gospel in every heathen land.

May not possibly the promise in Zeph. iii. 9, allude to this, and give hope of a happier day when this, with all the evil fruit of Babel, shall be done away? "*Then*" it is written, in that great day of judgment, "will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve Him with one consent."

#### *Furrukhabad Mission.—N. India.*

THE Rev. D. B. Wyckoff, of Mynpurie, sends the following communication of his visit to Delhi:

*A peep at Delhi—Past and present.*—I ought to have told you sooner of my visit last cold season to Delhi, the Mahomme-

dan capital of India. It was, as its name implies, the heart of their empire in this country, and it was to it what Paris is to France. It is a very ancient city, having been founded, according to the Hindoos, 1800 B.C., and rebuilt twelve or thirteen times, which, after viewing the ruins scattered for miles around the present site, does not seem incredible.

The first city was called "Indra Prasta," and was built S. E. of what is now called the Old Fort, some ten miles from the present city.

The second was called "Dheli," or "Dwarpur," and was founded about 200 B.C.

The third, Hindoo Delhi, was built by the great Rajah "Priti Rao," who, about 20 A.D., erected the beautiful iron pillar, some thirty feet in height, which is still standing to commemorate his victories. About 50 A.D., he built the "Kootub," also a round stone tower, two hundred and ten feet high, with a winding staircase inside, affording a fine prospect from the top. It is said he built it for his favorite daughter, that she might have the first view of the rising sun, and thus be the first to engage in its daily worship. Near the Kootub is a frightful sort of show, at a place called the "Bowie," which all visitors are expected to witness. There are several wells there about sixty feet deep, down which the natives throw themselves, feet foremost, for a few cents. It seems to do them no harm, they are really fond of the sport, or rather of the money it brings them.

The Hindoos say there were three other Delhis under their rule, but their sites cannot now be pointed out with precision.

We come now to the Mahommedan period. They, after conquering Delhi, A.D. 900, called it "Sultanabad." It lay about two miles S. E. from the "Kootub," which is eleven miles from the present city.

The second they called "Shahpore." It was four miles N. E. from the Kootub. The third was "Tooglukabad," five miles east of the last.

The fourth was "Muhummadabad," in the centre of the present ruins. The fifth was "Ferozabad," one mile east of the present city. The sixth was "Shahbad," and is now called the Old Fort, as much of it is still standing. It is larger than the present fort. The seventh is modern Delhi. I will not attempt to describe it. It must be seen to be appreciated. The most interesting object in the city is the "Jumna Musjid," a fine stone mosque, where the Musulmans worship, and where we saw a copy of the Koran in parchment, 1800 years old, also one of Mahomet's shoes, both objects of great veneration to the faithful, and which certainly looked old enough to be his; and the print of his foot in stone. These last are rather apocryphal.

In this city the English have a museum, in which are collected many objects of great interest. Among others I remember a complete suit of ancient armor, and some Chinese, and many Indian, curiosities. The most beautiful sight in the city is Shah Jahan's "Hall of Audience," and the "Pearl Mosque" in the fort, both built of white marble, and the first ornamented with flowers made of precious stones inlaid.

The ruins and monuments around the city are by far the most interesting I have ever seen. Conspicuous among the latter is Feroze Shah's "lath," a solid block of granite forty-five feet long, standing thirty-five feet high from the ground, with an inscription in the ancient Sanscrit character. It was brought from the Punjab.

Of the ruins, to me the most interesting of all, is the "Juntur Muntur," an astronomical Observatory, with two rows, of thirty-two windows in each, for watching the stars, built by the Rajah of Jeypore, when he was a state prisoner at Delhi, with an azimuth, quadrant and gnomon near by, the latter sixty-seven steps to the top, all of solid masonry, and true to the pole.

The government have asked Mr. Parsons, Baptist missionary at Delhi, to

whom I am indebted for most of the above information, to restore the observatory, but he has declined for want of time.

While viewing such ruins and monuments, one cannot help thinking, how vain are all earthly grandeur and power! and longing for the time when this people shall dwell in cities whose streets shall flow with righteousness, instead of blood and violence as heretofore.

### *Lodiana Mission, N. India.*

#### *Ambala.*

OUR readers have been informed of the power of the Gospel among the blind and the lepers of this mission station. The Rev. Dr. J. H. Morrison, at present stationed at Ambala, gives the following account of a communion season with these people:

#### *Condition of the inmates of the Asylum.*

—Last Sabbath I had, what was to me, a deeply interesting service. It was a communion service in the Blind and Lepers Asylum. Fourteen of the inmates are communicants. Of these, one is old, blind and too feeble to walk to the church without a good deal of inconvenience. All the rest are lepers. One is prostrated on his bed, unable to go out. Another has lost his voice by the internal progress of the disease, and is so reduced that he is unable to go so far as the church. Others have lost their toes, and some have but a stump of their foot left, and that all festering with the disease, so that they move about with difficulty and pain. I therefore thought it best not to have them asked to go to the church, knowing that it must necessarily exclude at least two from the privilege of the ordinance, so I had them all assembled under the shade of a tree before their own doors. The Asylum is not such as an American, who has never been in this country, would picture to himself. It contains no room in which they can assemble. Every room

is for actual residents, in poor native style, and is now actually occupied by two or more patients. There, under the shade of a tree, they sat on the bare ground. The one confined to his bed was carried out on his poor cot and laid in the midst. The other inmates of the Asylum were assembled outside this little band of the King's children. I read the account of the healing of the leper and of other diseases, and pointed the whole company to Him, who could not merely heal the body of its blindness and leprosy, but was equally able to remove the spiritual blindness and leprosy from our souls; and pointed them to the precious promise that these vile bodies shall eventually be made like the glorious body of Jesus, and so be made fit forever to dwell and reign with Him. Then I read and explained briefly, Paul's account of the ordinance—1 Cor. 11, 23, etc., and administered the ordinance to those fourteen with three other members of the Church who had come to unite in the service, one of whom was the elder. I felt it to be quite as precious an ordinance, under these lowly circumstances, as I ever had felt it in our fine churches and gay assemblies at home. I trust the Master of the feast was with us.

*The Poor have the Gospel preached to them.*—And, oh, such poor! Immortal beings who had never, until brought there, had any higher hopes than that they might linger on a few years, festering and rotting away, piece by piece, until the last piece fell a putrefying lump of flesh and bone to mingle with its mother earth, to die as outcasts from society, and friends, and family, like dogs, without one ray of light for the long night of death. What glorious tidings I was permitted to bear to them, when I could assure them that every true believer among them was a *shahzada* (son or daughter) of Heaven's King, and that every one of these vile, festering, putrefying bodies should be changed and made like the glorified body of the Lord Jesus Himself.

Could they really believe such news? If they could, it could be only because the Spirit of God had actually taken possession of those vile bodies, wrought in their souls a living faith, and made them temples for his own worship and residence. Some, if not all, I trust, have that faith. The man on the cot, the other day, in reply to my inquiry—"How are you to-day?" raised his hands, as if by his action to give me clearly to understand, what he, with difficulty and in the peculiar voice of one far gone with leprosy, tried to utter, replied, as I understood him: "Clinging to Jesus."

*Outcasts.*—Another class of the poor and despised now have the Gospel preached to them. They are regarded as outcasts; and to suggest the idea of doing anything for them, is simply to excite surprise or provoke ridicule from every respectable native, and from many Europeans. Yet, I have commenced among them a school for boys and one for girls. Each point is made also a preaching stand, where we get very good congregations. Some of them come also to our regular services, both on Sabbath and on week days. In the boys' school there are about fifty boys. The girls' school is yet small, containing in all not over fifteen, and these irregular in their attendance. But, for our day of small things, this beginning is not to be despised. To me, it is highly encouraging. Oh! that these simple facts might lead the Church at home to realize her high calling—that she is honored as God's instrument in fulfilling the prophecies, especially that same one which Jesus

pointed to as the sign that his mission was from heaven—"to the poor is the Gospel preached." Did that prove his mission to be from heaven? It then proves ours to be from the same source. We then are co-workers with Jesus. To realize this truth requires the same faith in us as that required in the poor leper to realize that he is a King's son, and that his vile body shall become like the glorified body of Jesus. Really to believe such glorious things, we all need to cry daily, "Lord, increase our faith." Will not our friends at home unite with us more constantly and earnestly than ever before in this cry? Send us help from above, for vain is the help of man.

*Clinging to Jesus.*—On Wednesday, after the sacrament, the man who received it on his bed, joined, I trust, the Church above. One of his fellow-sufferers, the only one of them all who can read, had been in the habit of reading and talking to him, and praying with him. On Wednesday he had just risen from prayer by his bedside, when he breathed his last. It is pleasant to know that such was the last thing that engaged his attention on earth. His companion who thus engaged in helping him on in his pilgrimage to the end, told me that all along he had steadily expressed his hope in Christ alone. From all I could gather from him and about him, he spent his last days and died clinging to Jesus. All this is truly encouraging. For it all, the Lord be praised, and to his name be all the glory. And may we all be found at the last, simply, firmly "clinging to Jesus."

## MISSIONS OF OTHER CHURCHES.

### Sketch of the History of the Baptist Missionary Society.

FROM 1792 TO 1867.

*Concluded from last Number.*

#### THE SECOND TWENTY-FIVE YEARS.

THE Jubilee of the Mission was celebrated at Kettering, in the month of October, 1842, by services of the deepest interest. Looking back over the fifty years of the Society's existence, the Committee could affirm that if the Society's labours had been abundant, so also had been the perils though which it had passed from adversaries abroad, and from financial embarrassments at home. Nevertheless the obstructions of its early years had been surmounted, and the extrication of the Society from its embarrassments had evidently proved that the Lord of Hosts was with His servants, and that the God of Jacob had been their refuge.

During the second period of twenty-five years new stations were opened in India and Ceylon, the Mission in Jamaica was largely extended, the Bahamas were drawn within the circle of the Society's operations, Central America had received the Missionaries of the Cross, and valuable assistance was rendered to the struggling cause of Christ in South Africa. To occupy the numerous spheres of labour one hundred and three missionaries had gone forth, the larger part of them during the last ten years of the period. But death had stricken down many, among them the learned and venerable Carey, the acute and able Marshman, and the skilful and devoted Ward. A few had left the Mission from impaired health and other causes, so that of the hundred and fifty brethren who had been sent out since the formation of the Society, seventy-three only remained in the field.

It was during this period that the Society's labours in Jamaica acquired such breadth and importance, and that the horrible system of slavery was de-

stroyed throughout the Empire of Great Britain. Many among us remember, with deep emotion, the terrors and sanguinary executions of the insurrection of 1832; the din and noise of the conflict by which the fetters of the slave were broken; the noble and eloquent advocacy of the negroes' freedom by Knibb, Burchell, and their coadjutors; the hot hatred of the planters, in which many chapels were consumed, and the perils which beset the honoured men who defended the cause of the slave. It needs only the briefest reference to bring vividly before our minds the scenes of anxiety through which the Society, its agents and friends, then passed.

The period was also remarkable for the resolutions of the Jamaica churches to sustain their pastors, and to aid, by contributions and personal devotion, to carry the Gospel to the land of their fathers. It was the fitting outcome of the gratitude they felt for the freedom they had acquired, and for the possession of the Gospel by which it had been secured.

If less striking to the eye, certainly not less important in its far-reaching effects was the progress of the Missionary labour in India. In 1818, Serampore College was founded, the first of those great scholastic institutions which have attained to such powerful development and utility though the able advocacy and exertions of Dr. Duff. Popular literature received a great impulse by the publication at Serampore of the first newspaper in the Bengali tongue; grammars and dictionaries of the Bengali, Sanscrit, and other languages, proceeded from the prolific pen of Dr. Carey. Chiefly through the agitation of the question by the Missionaries, sutteeism was abolished, and the evils flowing from the connection of the government with Juggernaut and other idol temples of the land were exposed, and set on the path of removal. The system

of caste had received a deadly wound; the first native schools for heathen children in Northern India were organized; female education began to evince its beneficent influence on the domestic life of the people, through the exertions of the noble band of brethren in Calcutta; and the Mission press, founded by the amiable Pearce, added its streams of sacred and secular knowledge to those proceeding from Serampore. Then came the first books printed in the language of Bengal, and by these ardent men was laid the foundation of a vernacular library for the people.

The translations which so prominently characterized the first period of the Society's history were continued. Dr. Yates was raised up to tread in the steps of his eminent predecessor, Dr. Carey. In forty-four languages or dialects of the East, spoken by at least five hundred millions of people, including the Chinese version of Dr. Marshman, had the whole or a part of the Bible been translated by these eminent servants of Christ, and nearly half a million of copies had been printed. No record has been preserved of the myriads of religious tracts which had been prepared and put in circulation, but which largely aided the diffusion of a knowledge of the Gospel.

It is not possible to recover the number of converts baptized during this period; but at its close we find that the native churches throughout the entire sphere of the Society's labours had largely increased. In the East Indies they contained 978 members, with about 300 Europeans separate fellowship. The number of members in Jamaica was placed at 3,200, and in the Bahamas at 1,176. Central America had in fellowship 132. From amongst these converts sprang an increasing number of native helpers, who, as pastors or evangelists, laboured to maintain and extend the Kingdom of God. The East furnished fifty-three, and other parts seventeen more. In the West the foundation of an indigenous ministry had yet to be laid. Nor was the instruction

to the young neglected. In the East there were 90 schools, with 2,700 children receiving instruction; in the West there were 60 schools, with 6,700 children in daily attendance.

Glancing over these facts, and remembering that many countries, but a few years before closed, had been opened to the messengers of peace, the Committee could hopefully say, "Superstitions, which once held so firm a grasp on the human heart, are now in their dotage. It is unquestionably an enterprise of greater hope to assail the nations in this their hour of weakness, than fifty years ago, when magnificent and seductive systems of worship were at the height of their energy and splendour. Many abominations have been removed, and though the removal of them may not necessarily draw in the chariot of the Gospel, it is impossible not to regard it as the preparation of the way of the Lord."

Only one of the founders of the Society lived to see its Jubilee. The first treasurer, bending beneath the weight of ninety years joined in the celebration. It was a season of hallowed joy, of precious memories, of holy expectation, and of fervent prayer, when the thousands of the Society's friends met in the birth-place of the Mission and the place of residence of Andrew Fuller, to pour out their thank-offerings before the Lord, and to glorify God for "the men who originated a scheme that holds so eminent a place in the annals of Christianity, and has given so powerful an impulse to the energies of the Church."

#### THIRD PERIOD OF TWENTY-FIVE YEARS.

The noble contributions at the Jubilee enabled the Society, not only to remove the heavy debt which burdened it, and provide a suitable house for the conduct of its business, but more especially to enlarge its operations in Western Africa, and to commence new Missions in Trinidad and Hayti. The very valuable Institution at Calabar, Jamaica, for the training of a native ministry, was open-

ed, to which has since been added a normal school department for the education of teachers in the numerous day-schools connected with the Churches of the Island. The College at Serampore, brought into a state of great efficiency by the Rev. W. H. Denham, aided by the generous liberality of Mr. John Marshman, also came under the direct management of the Society.

During this interval, the charge of the Mission in Brittany was assumed at the request of the Welsh Churches, by which it had been established. In 1859 the China mission, so often in previous years the subject of discussion and resolution, was entered upon; and the services of an earnest Christian brother in Norway were accepted. In addition, the Indian Mission was strengthened, important assistance was rendered, in men and money, to the Baptist Churches of Canada, both English and French; and the Indians received a small portion of the Society's regard. To the German Mission occasional grants were also voted from the Society's funds. Under the auspices of the Society, a successful effort was made to establish a Church of Christ in Madras, among the East Indian population; and a similar movement, in combination with native work, was begun by the lamented Cassidy, at Poonah, on the western side of the Peninsula. Nor should we omit to mention that the Committee has been the medium through which the number of brethren has been increased, who, both in Australia and at the Cape of Good Hope, have advanced in new regions the kingdom of our Lord.

Although not under the immediate direction of the Society, the affairs of the Jamaica Mission necessarily received from the Committee unceasing attention. In the troublous periods of its history, the Churches of Great Britain have given large and essential aid; and if, to a great extent, the Jamaica Mission is now independent of its control, the Society cannot be unmindful of the claims this child of their faith and prayers has upon their sympathy. It could not refuse to render

prompt support, in those times of conflict and suffering through which the emancipated people, and their pastors, have had to pass. The period under review, indeed, closes with a dark and terrible crisis, scarcely yet at an end, but one which we believe will issue in brighter times and assured prosperity.

To occupy these various fields of labour, in addition to those who were previously in the field, one hundred brethren were sent out. But of the entire number sent forth from the beginning, two hundred and twenty-nine in all, fifty-eight only remain in the Missions directly under the charge of the Society. To these must be added the eleven brethren still at their posts in Jamaica, several of them worn and weary with the toil of many years; and the five or six in different parts of the world, who still cling to their work though the Society has withdrawn its support. Such are two brethren in Canada, and others in Honduras and Sumatra. But in Jamaica the Society has raised up, through the blessing of God on the Calabar Institution, upwards of twenty native brethren, nearly all of whom continue to be usefully employed as full pastors of churches. The Society further sustains in the various fields it occupies, the largely increased band of native helpers, above 300 in number, as evangelists and teachers. The Missions directly under the charge of the Society, at the present moment, are found in India, Ceylon, China, Western Africa, Jamaica, Hayti, Trinidad, the Bahama Islands, Brittany, and Norway.

We are unable to give the number of persons baptized during this period. The increase in the Churches has been very considerable; thus, in India the period began with a membership of 1278 persons, it closes with a membership of 2,300, after a deduction of the losses which death and other causes have brought about. Excluding Jamaica, in the West Indies the period began with 1,580 members, it closes with 3,200. The entire roll of the Mission Churches gives about 6,500 per-



sons in fellowship, who are surrounded by a mass of nominal Christians calculated at 18,000, all of whom are under the direct supervision and instruction of the Missionaries of the Society.

In Jamaica, the number of Church members is somewhat less than at the beginning of the period under review, when the Churches were reckoned to contain from 25,000 to 30,000 communicants. Past events sufficiently account for the diminution; years must elapse before this once slave population can be entirely leavened with the pure and elevating influence of the Gospel of peace. Nevertheless, the Churches still embrace from 20,000 to 25,000 members.

On the whole there is progress everywhere, not indeed of so rapid a kind as to satisfy Christian desire and hope; but sufficient to assure us of the final fulfilment of the Divine promise, "In due season we shall reap if we faint not."

The labours of the brethren engaged in the work of translation and printing the Holy Scriptures, have gone on with unflagging assiduity and zeal. To the Indian translations have been added others in Fernandian, Dualla and Isubu, West African tongues; also the New Testament, and parts of the Old, in Singhalese. Grammars and aids to the acquisition of these languages have been completed, besides many other works of a religious, educational, and instructive character. Especial attention has of late years been paid to the distribution of the Scriptures in the villages of Bengal, in addition to the usual circulation at melas and other crowded assemblies of the people. Schools have been multiplied, and have contributed their full share to the general enlightenment, and to the acquaintance of the people with the truths of the Bible. The scholars in the day-schools, both in East and West, not including Jamaica, number about 3,000 children of both sexes. The excellent Government schools of the Bahamas, render Mission day schools unnecessary there; but Sunday-schools contain up-

wards of 2,200 children, which number, added to those connected with the Mission schools throughout the entire field of the Society's operations, makes a total of about 2,700 Sunday scholars. In Jamaica the day scholars are 2,451, and the Sunday scholars over 10,000.

Our space will allow us only the briefest mention of the important visits paid to the Indian Mission in 1850-51, by the Revs. J. Russell and Dr. Leechman; and again in 1854-57, by Dr. Underhill, one of the Society's secretaries. Dr. Underhill also visited the West Indies in 1859-60. On this occasion he was accompanied to Jamaica by the Rev. J. T. Brown, of Northampton. These visits of fraternal sympathy and devout conference have proved of essential service in the subsequent conduct of the Society's affairs.

#### PECUNIARY RESOURCES.

A few words relative to pecuniary resources which this great work has called forth, may fitly close this necessarily brief and imperfect review of three-quarters of a century of earnest and prayerful endeavour to propagate the Gospel of Christ.

The first collection for the Society's object, made by the founders themselves, amounted to the sum of £13 2s. 9d. The first addition to the store was the sum of £70, sent by the first Auxiliary formed at Birmingham, by the Rev. Samuel Pearce, and collected in the interval of four weeks which elapsed before the second meeting of the Committee. At this meeting a few personal subscriptions were also announced, and the entire sum was committed to a banker's care.

The resolution of thanks to the Birmingham Churches, expressed the hope that the Auxiliary plan would meet with the general and increasing approbation of the Baptist Churches, and that a number of corresponding societies would be formed in different parts of the kingdom. The Mission, however, met with very scanty support among the Churches. The

response made to the earnest appeals of the first secretary, Mr. Fuller, came chiefly from other sources—from individual gifts, and from sympathizing friends of other communions. In 1817, we find collections for the Mission were made in many Independent and Presbyterian chapels, as well as in a few instances in churches of the Establishment. At the close of the first quarter of a century, contributions were acknowledged from only 95 Baptist Churches, and 45 Auxiliaries. As these Auxiliaries were sometimes formed of several Churches, it is probable that the entire roll of contributing Churches may have numbered, but did not exceed, one hundred and eighty.

During the second period, the spread of the Missionary spirit among the Churches was very satisfactory. There was a large increase in the number of Baptist Churches in the land, through the expansion of the denomination—particularly in Wales. The report of 1842 states that contributions had come from 848 places; but only 450, systematically, year by year, collected for the object. There is reason to think that the number of contributing Churches was about 750.

In the present year, the report gives 1,217 Churches in Great Britain, as having collected for the Society, besides 77 places in which either a Baptist Church does not exist, or the gifts come from friends not in communion with one.

Till the year 1820, the annual services were held in the country. The last was held at Cambridge in 1819, when it was resolved to carry on the operations of the Society from the metropolis. In 1837 it became the practice for the Metropolitan Churches to collect simultaneously on the Lord's day preceding the annual meeting. Forty-five Churches, in the first year, joined in this act of liberality; but in 1842, forty-one only consented to do so. The number has since very considerably increased; in 1866, eighty-four churches had sermons and collections; 1867, owing to the change of the day, the number was somewhat less, being seventy-four.

From all sources that have contributed to the income of the Society, among which the Mission Press of Calcutta and the Bible Translation Society hold a very honourable place, the entire sum received and expended is as follows, divided into periods of 25 years each:—

	Average per Annum.	
1792 to 1817	£96,549 : 6 : 2	£3,941 : 19 : 6
1818 to 1842	872,585 : 14 : 10	14,908 : 8 : 7
1843 to 1867	632,410 : 11 : 8	25,296 : 8 : 5
Jubilee Fund (1842)	33,704 : 0 : 7	
Total ....	£1,137,249 : 12 : 10	

It may give a still clearer idea of the growth of the Society's income, if we present a table containing a statement of the gross income of every tenth year:—

1792	£18 : 2 : 6	1842	£32,517 : 12 : 5
1802	2,479 : 16 : 10	1852	19,118 : 11 : 9
1812	4,856 : 14 : 9	1862	33,151 : 4 : 10
1822	12,291 : 11 : 4	1867	30,105 : 8 : 1
1832	12,740 : 7 : 8		

This instructive table exhibits a very fluctuating series of figures. Between 1832 and 1842 the annual income rapidly increased, partly owing to the accession of the entire staff of the Serampore Mission, on its reunion with the Society in 1838. The abolition of slavery and the share taken in its accomplishment by the Society's missionaries, also greatly increased the interest of the Churches.

The income of the year 1862 was the largest ever received, the Jubilee year excepted. But it contained the exceptional payment of £1,500 by the Spanish Government, for the premises at Fernando Po, from which island the Spaniards had driven the missionaries away; and two donations, one of £1,000, and the other of £2,000 from a friend now deceased. The legacies of that year were also unusually productive. Still, in the face of these fluctuations, neither to be avoided nor foreseen, the course of years has seen the Society's income enlarged, its means of usefulness increased, and its agencies multiplied in many parts of the globe.

It is our hope that the 75th anniversary of the Society's existence will be another starting point, from which may be dated, in the years to come, a greatly increased

appreciation of the work to be accomplished, a large addition to the means of usefulness it now enjoys, and, above all, in answer to fervent prayer, a mighty outpouring of the Spirit of God, quickening the seed so plentifully sown, and hastening the day of man's redemption from idolatry, superstition, and sin.

We cannot better close our brief review than with the striking, yet ever true words of Dr. Carey, written in 1791:—"The Scriptures teach us that the enjoyment of the life to come bears a near relation to that which now is, a relation similar to that of the harvest and the seed. It is true, all the reward is of mere grace, but it is nevertheless encouraging. What a treasure, what a harvest must await such characters as Paul, and Elliot, and Brainerd, and others [Carey, Marshman, Ward; Knibb, Burchell, Pearce, and others!] who have given themselves to the work of the Lord. What a heaven it will be to see the many myriads of the poor heathen, of Britons among the rest, who by their labours have been brought to God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

#### **Mohammedanism and Christianity—The Political Quarrel Between Them.**

It was, if we mistake not, an opinion of the late Dr. Arnold, that, second only to theology, politics was the science most worthy of study. It ought indeed to be investigated carefully and impartially by all who would understand human history. Not merely religious difficulties, but deeply cherished political feelings, rise up as obstacles in the path of the Mohammedan inquiring into Christianity. Nor is this to be wondered at; for never, during the last thousand years, has the political struggle between Christians and Mohammedans wholly ceased. A hurried sketch of the past will make this plain.

The Mohammedan project, copied, we

doubt not, in one of its essential features, from the blessed Jesus, was the conquest of the world. The pagan priests of old Rome never thought of so magnificent a design; their ambition was satisfied when they had made a certain alliance, more or less close, with the paganism of other lands; and, imagining an essential identity of faith where none really existed, opened the capitol for divinities before unheard of, and gave them a recognized place in the Roman mythology. Judaism could not have inspired Mohammed with his daring project for the subjugation of the world, for it was in its very nature local, and showed its real spirit when it objected to Peter's holding fellowship with men uncircumcised. It was Christ who was the model for Mohammed in his scheme for the conquest of the world; but as the imitator was, in the fullest sense of the words, "of the earth earthy," while the exemplar was the Lord from heaven, the copy was very imperfect; for while Jesus dealt with the human conscience only by moral and spiritual means, Mohammed had ultimate recourse to coercion of various kinds. While Jesus knew no weapon except that of love, Mohammed had at last no scruple in employing the sword, and would have been satisfied though, in gaining universal empire, he had half depopulated the world.

Almost, then, from the first years of Mohammed's enterprise, the conquest of the world became the fixed aim of every soldier of the crescent; and, however honorably foes might conduct warfare against them, the mere fact that they were men in their whole souls irreconcilably averse to surrender the government of the world into Moslem hands, was sufficient to make them be regarded with hatred of no ordinary kind. Human nature being what it is, hatred becomes yet more intense, when a people are not merely opposed, but opposed successfully; and this is the gravamen of the charge brought by Mohammedans against the followers of Jesus. At that

period in human history when the danger to the world from Mohammedanism was at the greatest, the Moslems were at one and the same time fighting their way through Asia to the confines of India, and forcing a passage westward and northward, so as to threaten every European kingdom; and what stopped their progress was not so much the active and passive resistance of the unnumbered millions of Asia, as the heroic efforts of the less populous but more warlike European states. In short, when the Mohammedans had the cup of triumph almost at their lips, it was dashed out of their hands, not by Asiatic pagans, but by European Christians; and the difference between the Mohammedan position in the world as it now is, and as, but for Christian warriors, it might have been, is the meaning of the hatred which ambitious Mohammedans bear to Christians of every name.

It was not merely the first collisions which left hostile feeling behind: the crusades traced deep lines in the Mohammedan memory; and when the time for these had passed away, other struggles had the same effect. It has been stated that, even if war had been conducted on the most honorable principles, it would still have stirred up animosity in the hearts of those with whom the struggle took place; but it must be added that hostilities were often carried on in a barbarous or half-barbarous fashion. For instance: it is stated, though it may be trusted with some exaggeration, that no fewer than 70,000 Mohammedans were slain in Jerusalem, when it was captured in the year A.D. 1099, during the first crusade. How vast, again, the misery that must have been inflicted on Mohammedans by Ferdinand and Isabella in their efforts forcibly to convert the Mohammedans of Spain, and how lasting the sting left behind, when, in large measure failing in that endeavor, they ultimately expelled from the peninsula those more sincere Mohammedans whom they could in no way compel to

the abandonment of their faith! Far be it from us to assert that no provocation was given. We believe that if ever a people in the world gave provocation to Christians, it was the Mohammedans; and in that very peninsula of Spain now spoken of, the Moslems had done the most indefensible deeds in the day of their domination. Thus, speaking of an early Mohammedan victor in Spain, the celebrated Muza, a historian says: "The horrors which he perpetrated in his career of conquest, or rather of extermination, have been compared to those of Troy and Jerusalem, and to the worst atrocities of the persecuting heathen emperors. There may be exaggeration in the declamatory statements of those historians (*i. e.*, the old Spanish), but the very exaggeration must be admitted to prove the melancholy fact." Speaking of a later period, a Spanish Archbishop says: "Children are dashed on the ground; young men beheaded; their fathers fall in battle; the old men massacred, the women reserved for greater misfortune." It is evident that the controversy between Christians and Mohammedans can scarcely be viewed in the abstract, or decided simply on the merits of the case. The feud of many long centuries cannot be forgotten, but will affect the reasoning, do one what he may to avoid it.

A case closely connected with ourselves claims special consideration, the relations between ourselves and the Mohammedans of India. India contains a greater number of Mohammedans than Turkey itself; and when, some years ago, the *Times* newspaper, wishing to say something startling, came forth one morning with the statement that Britain was the first Mohammedan power in the world, it in a certain sense spoke the truth. There are more Mohammedans under the British sceptre than under that of any other sovereignty in the world. But, unhappily for our endeavors for their conversion, they have a certain political feud against us in India, which

makes them listen to our admonitions with less candor than might otherwise be the case. When we first made our entrance into the East as a political power, most of India was in Mohammedan hands, the empire of the Great Mogul, though really at the time rotten to the core, figuring largely in the imagination of Europeans and Asiatics as the very type of strength and of splendor. That Empire we took the leading part in overthrowing, and the fragmentary provinces or kingdoms into which it was at last broken, we partially or entirely conquered, and to this day hold in thrall. Yet more unhappily for the relations between them and us, the situations offered under our rule are not those for which the Mohammedans are specially qualified. The civil offices demand, in those who would properly fill them, some acquaintance with the ideas, and, if possible, even with the language, of the conquerors; and to acquire these implies such a freedom from bigotry as is not common among Mussulmans in any country. Most of them have tendencies towards the army, and when all who are required for the department of the public service have been obtained, there still remain multitudes of respectable descent for whom no career is open, unless they first obtain certain kinds of knowledge to which they are now averse; while it remained true, as at present, that mission, and even government, schools in India are very partially attended by Mussulman children, while thronged with Hindoo boys. Mohammedans will suffer severely from the existing system of government, and will tend to sink in society, till, from being the Indian aristocracy, they become the lapsed masses of the land.

We fear that the day is yet distant when Mohammedans in numbers will consent to enter the Christian Church. In Turkey, consequently, and in other lands similarly situated, irreconcilable religious strife will continue to prevail, and at intervals there will be appeals to arms, and Christian or Mohammedan

blood will be shed. Meanwhile, it is consoling to think that He who presides over this world and the universe at large habitually makes the wrath of man to praise Him, at the same time keeping the remainder of that wrath under restraint. We wait, with perfect faith in his providence, to see events gradually evolve themselves in Eastern Europe, assured that He will direct them, and will, though possibly in a strange, mysterious way, compel them to execute his will and beneficent designs, and be helpful instead of injurious to the best interests of man.  
—*Christian Work.*

#### The New Zealand Mission.

THE kingdom of God progresses amidst difficulties. With these it has to contend. In doing so, there are times and seasons when the resistance it meets with is so violent that it retrocedes; but only for a brief period, until it gathers strength for a new effort, not only recovering the ground which had been lost, but winning new attainments. It is as the influx of the tide. There is advance and retreat; but each receding wave is met by a new force, and, rallying from its apparent discomfiture, is borne onward to new victories. It is not as though the Gospel of Christ was advancing to take possession of unoccupied territory; it is one preoccupied throughout its whole extent by the kingdom of darkness, and with this it has to wrestle. The final issue is no uncertainty. When the seventh angel sounds, great voices shall be heard in heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever." Until that moment of triumph come, we must be prepared to endure hardness, and, by an unconquerable persistence, to prevail. He who yields to discouragement foregoes the crown. Whether it be in the conflict of individual Christian life, or in the prosecution of some good work, which has for its object the spread of true religion amongst men, we must expect dif-

difficulties. When they arise, we must grapple with them; and, as we do so, each reverse that we meet with must arouse us to new energy, and make us the more resolved, by God's help, to conquer.

Our Missionary work in New Zealand has met with a great reverse. It seemed a goodly structure; and if men doubted as to the power of Christianity, in these latter days, to ameliorate the condition of savage tribes, New Zealand afforded a prompt and convincing reference. The storm came; it was one of no ordinary violence, and the structure fell. Our fair Mission lies prostrate in the dust. That which had served so long as a powerful argument in favor of missionary work is now used as an argument against us, and men point to the wreck, and exclaim—Behold the failure! But this judgment is premature. Is the work so utterly ruined that it cannot be revived? The fair structure, which reared itself on high above the waves, has disappeared; but have the foundations been uprooted? We are persuaded that they remain uninjured, and await us, if, with a courage which only deserves to be regarded as Christian, because it never desponds, we address ourselves to a renewal of the enterprise. There is no use now in falling back on old complications—on questions of land, of what measures were reprehensible, and what administration was to be blamed. There has been war between the races, native and colonial, and that war has yielded its issues. No argument as to the past can change these issues. They are stern facts; and in the presence of these we find ourselves.

What is to be done? We must go to work promptly and energetically. The sheep have wandered through all the mountains and upon every high hill; yea, the Lord's flock has been scattered upon all the face of the earth; but let it not be said that "none did search or seek after them." All our Missionaries agree in this, that the fire is not extinguished; that in the embers there is life; and that

the work, with God's blessing, may be revived. This is the answer given by the Rev. C. Baker, an aged Missionary of forty years' standing—"I certainly think that we should not relax in our efforts in gathering in the scattered portion of our native church as opportunity offers, but, on the contrary, put forth all our energies to repair damages."

See how busy the crew of that large Indiaman appears to be. She has been in a cyclone off the Mauritius. Her masts went overboard, and, thrown on her beam-ends, she threatened to founder. The broken masts, hanging by chains, driving to and fro, crushed the boats to pieces. At this crisis some dauntless men imperilled their lives, if so be they might save the lives of all. The fastenings were severed. As the cumbersome top-gear fell away, the vessel righted. And now the hurricane has passed, and the men, full of hope, are repairing damages. Let it be so with us in this the dismayed state of our New Zealand Mission. Such, we thank God, is the determination of our Missionaries. The Bishop of Waiapu observes—

"You may have noticed a letter in the 'Record,' written in consequence of an article in 'Good Words.' It is, 'Two years' experience of the Maoris, by an Army Chaplain.' It says—'Some of the best men (Missionaries) have given up the struggle in despair, and have left the colony in search of more promising fields of labor. It is only recently that one of these men, in preaching his farewell sermon, declared, with manly candor and singular honesty, that the bitterest reflection on his mind was the knowledge that, after laboring twenty-five years in New Zealand, he left it with the Maori no more Christianized than he was when he first landed.' I pity the poor man who could be the author of this. I should fear that he was very deficient in a knowledge of what Christianity is. Your old Missionaries have none of them given up the struggle in despair. Some it has pleased God to take to Himself, as King, Davis,

Hamlin, Morgan, and Volkner. Others are infirm in health, as my brother and Baker. The rest you will find at their posts, not giving up in despair, but fighting on, sword in hand, and confident of victory. We are preparing for renewed operations at Te Aute. We do not see cause to abandon even this part of our work. If one expedient fail we try another. If our houses are burnt we build again. If we do not obtain our money from the Government, we will build without. When we were consulting the other day at Te Aute, the Bishop of Wellington said to Mr. Williams—'What do you propose to do if your father does not get any money from the Government?' The answer was, 'Still put up the buildings.' So, too, in regard to our working staff—if one man fail we look for another. God will not allow the work to stand. It is true there has been a great falling away among our professed Christians, and it is equally true that most astonishing events are taking place in our church at home."

So speaks a good soldier of Jesus Christ. At home, as the Bishop justly observes, we have our difficulties. But they who know and love the truth do not mean to surrender the Protestantism of the Church of England. At the cost of life itself, they are resolved to defend it. The cry throughout the country, and that increasingly, is, "No surrender." In the difficulties which they have to meet, we rejoice to find that our brethren in New Zealand are of the same mind; and for our own and their encouragement we would remember the promise—"When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him."

Our Missionaries are the more resolved because they are persuaded that, amidst wide-spread declension, "there are many who hold fast to the truth."—*Church Missionary Intelligencer.*

#### Ordination of Mr. Baba Padmanji.

THE Free Church Presbytery of Bombay met at Puna, on the 7th of August, for the ordination to the pastorate of the native congregation there of Mr. Baba Padmanji, so well known as a Christian convert and vernacular author in the west of India. The Rev. Dr. Wilson, who presided on the occasion, preached in English, and conducted the ordination services in Marathi; and the Rev. Narayan Sheshadri delivered an address to the congregation in Marathi. With the members of the Presbytery present—in addition to the two now mentioned, the Rev. Messrs. Stothert and Angus, and Mr. John Small, elder—the Rev. Messrs. Ross and Macpherson, chaplains of the Established Church of Scotland, united in giving the right hand of fellowship to Mr. Padmanji. The attendance both of natives and Europeans was large; and the services, which extended to two hours, were felt to be of a very solemn and impressive character. Many prayers will, doubtless, continue to be offered up for the newly-ordained pastor.

—*Bombay Guardian.*

#### Decline of Juggernath.

SECOND in sanctity and popularity only to the Juggernath festival at Poo-ree, in Orissa, is the same idol's worship at Serampore. The *Poojah* was likely to close last Thursday without the moving of one of the two great cars—an omen of evil import in the eyes of the people, and still more to the pockets of the priests. It was pitiable, and sometimes ludicrous, to see the vain attempts of the latter to incite the crowds to drag the ponderous erection. At last, desperate, the chief priest addressed this petition to the magistrate: "On account of the heavy rain and the small gathering of the people on the first day of the Ruth Festival, the car could not be moved. To-morrow will be Sunday, and there will be a large concourse of people. Unless your honor looks with favor it will

be difficult to move the car. So I pray that the cost may be received from me, and that orders may be given by beat of drum, and the police may be deputed to the spot to have the car moved." This is a striking illustration of the extent to which the popular superstitions are losing their hold on the people. The crowds at the festival, often rendering some two miles of the broad trunk road impassable, are much less than they used to be. The number of men is especially small. The idol competes with the booths, merry-go-rounds, and peep-shows which give the fair an almost English aspect.—*Friend of India*.

MISSION HOUSE, NEW YORK: DECEMBER 20, 1867.

LATEST NEWS FROM THE MISSIONS.

**SOUTH AMERICA.**—*Bogota*. We trust our readers will note the appeal on page 185, for a chapel in this city. For years has come the cry, "When can you aid us to purchase a building where we can meet the people, and preach to them the unsearchable riches of Christ?" Mr. Wallace, says in a recent letter: "One of the young native converts, whose father is an artisan, and who only within the last year or two has been able to make a livelihood without assistance from his father, offers to give \$50 toward our church. If Christians at home would come up to this rule of giving, we should not have to wait long for a church." In Brazil, the brethren continue to write encouragingly of their work, and of the smiles of Providence upon it.

**INDIA.**—Rev. A. Henry, writes Oct. 22, of the educational institutions at Lahor: "You are aware that these have been growing up here little by little, until now; to keep the work going with any sort of satisfaction, requires a strong force, combining experience and energy. Our schools and college call for a good deal of time and attention; especially the latter, as the school needs only our superintendence, whereas, the college needs our teaching as well." In these are gathered about 1,400 youth, who are brought more or less daily under Christian influences and instruction. In the college, the two best scholars are Christians. Rev. S. H. Kellogg alludes in his letter of Oct. 6, to some instances of disorderly walk among some of the native Christians.

**SIAM.**—Rev. N. A. McDonald says, under date of September 30: "We have still some interesting inquirers at Bangkok, and expect to have the privilege of admitting a few more at our next quarterly communion."

**CHINA.**—Rev. J. M. A. Farnham speaks in his letter of September 20, of the baptism of three of the pupils in the boys' school, at Shanghai: "Others from both schools were applicants." Mr. Gamble, in his excellent report of the press at Shanghai, says, that "there are forty-five persons employed in the establishment. The workmen are a very intelligent and industrious class of men: none of them, however, profess Christianity, except Mr. Tsiang, the foreman, a very worthy man, who has been over twenty years in the press. He conducts prayers every evening with the men. There is also a service conducted by the native catechist every Sabbath morning."

**JAPAN.**—Dr. Hepburn, in referring to changes going on in this country, says that the Imperial edict against Christianity is a dead letter. The government have failed to enforce it against the persons arrested at Nagasaki. Foreigners have secured a firm position in the country, and are feared.



**SAILED.**—The Rev. John Menaul, a member of the Presbytery of North River, and recently from the Theological Seminary of Princeton, embarked with his wife on the 14th ult., from New York for England. They expect to sail direct from that country to Corisco, their future field of labor, in a short time. It is expected that they will be accompanied by two ladies, who are under appointment for that mission.

## DONATIONS

TO THE

## BOARD OF FOREIGN MISSIONS

IN NOVEMBER, 1867.

**SYNOD OF ALBANY.**—*Pby of Albany.* Gloversville sab sch for debt 20.10; Balston Spa ch E. W. Lee 5, Mrs Lee 5, Miss Gellet 50c, sab sch for debt 14.50; Hamilton Union sab sch for debt 13.50; Windsor sab sch 22.78. *Pby of Londonderry.* First ch Newburyport 182.46. *Pby of Mohawk.* Park Central ch Syracuse for debt 40, to ed girl at Tungchow 60, sab sch Miss'y Soc'y for debt 62.51; Oneida sab sch 30, a family 76c; Oneida Valley sab sch 7, for debt 2.10. *Pby of Troy.* Second ch Troy 341.92, Phebe Vail's little savings 3.25; Mechanicsville and Stillwater sab sch 10; 2d ch Troy 6. 827 38

**SYNOD OF ALLEGHANY.**—*Pby of Alleghany.* Butler sab sch for debt 22.50; Plaingrove ch Female Miss'y Soc'y 74.61, sab sch 7, for Mr Mateer's sch China 10.83; Harrisville ch 15, sab sch for debt 21; Amity ch 12, sab sch for debt 43.83; New Salem sab sch for debt 8. *Pby of Alleghany City.* Claremont mission sab sch for debt 8; Emsworth sab sch for debt 6.52; Beaver sab sch for debt 19.15; Industry sab sch for debt 6. *Pby of Beaver.* Slippery Rock ch 3.16, sab sch for debt 14.29; Westfield sab sch for debt 91; Pulaski sab sch for debt 87; Hopewell sab sch for debt 10.55; *Pby of Erie.* Sturgeonville sab sch for debt 28.80; Petroleum Centre ch 43.25; 2d ch Mercer sab sch for debt 80; Westminster sab sch to con James L. Reed L. M. 45; Harmonsburg sab sch 14; Conneantville sab sch 14; Georgetown sab sch for debt 19.25; Greenfield sab sch for debt 6.80; Cool Spring sab sch for debt 9; Luna sab sch for debt 6; 1st ch Mercer sab sch for debt 60. 716 54

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* Elliott City sab sch for debt 40, to con Porter R. Alger L. M. 30; Churchville sab sch 6.25; 2d ch Baltimore 50; Harmony ch Baltimore 64.32; Westminster sab sch Baltimore for debt 800; Alsquith st ch Baltimore for debt 30. *Pby of Carlisle.* Millerstown sab sch for debt 8.56; Payetteville ch 24; Dickinson sab sch for debt 12.50; Big Spring sab sch for debt 60; 2d ch Carlisle sab sch for debt 46; Barton and Lonaconing sab sch for debt 11.86; Mouth of Juniatta ch 8; Williamsport sab sch for debt 11; Lower Path Valley ch 56; Burnt Cabins ch 16; Monaghan ch 10. *Pby of Leves.* Monokin sab sch 28.80; Snow Hill sab sch 6. *Pby of Potomac.* New York Avenue ch sab sch Youth's Missionary Society for debt 260.60. 1,568 89

**SYNOD OF BUFFALO.**—*Pby of Genesee River.* Caledonia sab sch 6.61, Duncan M'Pherson 12.50, Children of D. C. M'Pherson 5.28; Bath sab sch for debt 26; Moscow sab sch for debt 20; Groveland sab sch for debt 19.20, Infant class 4.05. *Pby of Rochester City.* Webster sab sch 14; Phelps ch 20. 127 72

**SYNOD OF CHICAGO.**—*Pby of Bureau.* Andrew sab sch 5; Rock Island sab sch for debt 31.80; Beulah sab sch for debt 13.10. *Pby of Chicago.* Earlville sab sch for debt 10; Orchard st mission sab sch Chicago 3.10; Zion ch 2, sab sch 10; Manteno sab sch for debt 20. *Pby of Rock River.* Morrison sab sch 18.56; 2d ch Freeport 32. *Pby of Schuyler.* Fountain Green sab sch for debt 12; Macomb sab sch for debt 20.75; Bardolph sab sch 16.50; Perry sab sch for debt 8.94; Mt Sterling sab sch for debt 2. *Pby of Warren.* John Knox sab sch 10.45; Oneida sab sch 9.80; Oquaga sab sch Ada Gordon 60c, Charlie and Minnie Hanson 1. 228 60

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Concord ch 15.85; Union sab sch for debt 5.50, mission sch for debt 5.25; New Holland ch for debt 5.50. *Pby of Cincinnati.* Montgomery sab sch for debt 23.10; 7th ch Cincinnati mo con 12.72; Findlay mission sab sch for debt 4.20; Somerset sab sch for debt 22.15; Feesburg ch for debt 9; Reading ch for debt 12. *Pby of Miami.* Second ch Springfield sab sch for debt 33.60; Washington ch 20.20; Bellbrook ch 5.50; 1st ch Springfield sab sch for debt 22.53. *Pby of Oxford.* Harmony ch 1.50; 1st ch Oxford sab sch add'l for debt 16; Venice sab sch for debt 5.70. *Pby of Sidney.* Piqua sab sch for debt 27.10; Troy sab sch 20. 287 40

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Paxton ch 3.55; El Paso sab sch 7; Chenoa ch and sab sch 116.75; Waneseville sab sch 1.25; Clinton sab sch for debt 42; Mackinaw sab sch 5.53; Cheney's Grove ch 3; Onarga sab sch 15; Jenny Wilson 60c, Oscar Stanley 22c, Richie Amerman dec'd 63c for debt. *Pby of Kaskaskia.* Moro sab sch for debt 10; Greenville sab sch 4.45. *Pby of Peoria.* Prospect sab sch for debt and to con J. Howard Parks L. M. 30; French Grove sab sch 25; 1st ch Peoria sab sch for debt 17.17; Delavan sab sch 7.15; West Jersey sab sch 2.40. *Pby of Saline.* Friendsville ch 17, sab sch for debt 15; Richland sab sch for debt 6; Shawneetown ch 18.50; Odin ch 3.50, sab sch 3.83. *Pby of Sangamon.* First church Springfield sab sch for debt 371.70; 2d ch Jacksonville sab sch for debt 17; North Sangamon ch 23, sab sch 53; West Okaw ch and sab sch 18, sab sch 5; Bethel ch 8 23. 860 51

**SYNOD OF INDIANA.**—*Pby of Indianapolis.* Hopewell sab sch for debt 13.60; Bloomington sab sch for debt 25; Knightstown ch 4.19, sab sch 7.48, sab sch dis't No 2, 3.03; Bethany ch for debt 7.75. *Pby of*

**MADISON.** Pleasant sab sch 5.05; 1st ch Madison sab sch for debt 81. *Pby of Vincennes.* Washington sab sch Helphinstone Missionary Association 13. *Pby of White Water.* 1st ch Richland sab sch for debt 85. 245 10

**SYNOD OF IOWA.**—*Pby of Cedar.* Davenport sab sch 29.63, Infant sch 10.37; Walcott ch 10, sab sch 6.50 *Pby of Dubuque.* M'Gregor German ch 10. *Pby of Fort Dodge.* Clarksville ch 4; Unity ch 5. *Pby of Vinton.* Big Creek sab sch 7; Blairstown sab sch 4; Shiloh sab sch 6. 92 50

**SYNOD OF KANSAS.**—*Pby of Highland.* Atchison sab sch for debt 12 00

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* Walnunt at ch sab sch Louisville 12.85. *Pby of Transylvania.* First ch Danville sab sch for debt 60.12. 72 97

**SYNOD OF MISSOURI.**—*Pby of Lafayette.* Pisgah ch 8; Knob Noster ch 3.30. *Pby of St. Louis.* Bethel ch 19.75. *Pby of Southwest Missouri.* Ebenezer 12.60. 43 65

**SYNOD OF NEW JERSEY.**—*Pby of Burlington.* Tuckerton ch Missionary Conference 7; Cream Ridge sab sch 15. *Pby of Elizabethtown.* Metuchin sab sch for debt 34.86; Basking Ridge and Franklin sab schs for debt 16; Westfield sab sch for debt 87.85; Willow Grove sab sch 4.67; Union sab sch for debt 3; 2d ch Rahway sab sch 66.45, Infant class 15; 1st ch Rahway 73, Infant class for Miss Beatty's sch 30; New Providence sab sch for debt 20. *Pby of Luzerne.* Hazleton sab sch for debt 21.15; Kingston ch 46.34, sab sch 20.29; Wyoming sab sch for debt and to con Miss Ella Reeves L. M. 80; 1st ch Tamamqua 7.70. *Pby of Monmouth.* Port Washington ch 5.20; Squan Village sab sch for debt 14.32. *Pby of Newton.* Stillwater sab sch for debt 21.14; Marksboro sab sch for debt 6; Yellow Frame sab sch for debt 3.20; Schooley's Mountain sab sch 5; Blairstown ch 45. *Pby of New Brunswick.* South Amboy sab sch for debt 40; Morrisville sab sch 7.25; Stony Brook sabbath school 6.35; Bound Brook sabbath school for debt 62; Lawrenceville church Brick sab sch for debt 5; 1st ch Trenton sab sch for debt 50; 3d ch Trenton for debt 75. *Pby of Passaic.* First ch Morristown 100, mo con 109.55; Wickliffe sab sch for debt 34.13; 3d ch Newark mo con 26.50; Chatham Village sab sch for debt 34.20; Ridge sab sch for debt 3.50; Central ch Orange, a friend for debt 100. *Pby of Raritan.* Bloomsburg ch 20.96, sab sch 31. *Pby of Susquehanna.* Towanda ch mo con 18; Troy sab sch for debt 17; Wysox sab sch 7. *Pby of West Jersey.* Williamstown sab sch for debt 23; Swedesboro sab sch for debt 5; Greenwich sab sch for debt 50; 1st ch Cedarville Female Missionary Society 18. 1,441 16

**SYNOD OF NEW YORK.**—*Pby of Connecticut.* Deep River sab sch 12; Yorktown sab sch for debt 17; Rye ch mo con 23.19. *Pby of Hudson.* White Lake ch 2; Florida ch mo con 5; Hopewell ch 11.70; Cohecton sab sch 3.45. *Pby of Long Island.* Huntington South sab sch 15. *Pby of Nassau.* South 3d at ch Williamsburg mo con 33.72; Astoria ch mo con 41.20; Genevan ch in part to con Daniel O. Calkins and Curtis L. North L. M's 49; 1st ch Brooklyn

mo con 63.77; German ch Williamsburg a member 2.50; Atnsle ch Williamsburg mo con 11.55, sab sch 50; Hempstead ch 5.37, sab sch 23.38, Orphan gift 1, col'd boy 25c, to con Richard Smith L. M. Jamaica sab sch 1.20. *Pby of New York.* Chelsea ch 70; Annual collection 61; Brick ch 971.43 for debt, sab sch for debt 55.70; Mission ch mo con 12.30; 1st ch New York 3.068 60; 40th at ch 56.66; 4th ch New York sab sch for debt 109.42; Alexander ch 2.61; Yorkville ch mo con 24.27, sab sch for debt 80; Nyack sab sch 13.16; Uni'sity Place ch mo con 58; Palisades ch Dr. C. R. Agnew 20. *Pby of New York 2d.* Canal at ch mo con 30; 1st ch Delhi 33; South Greenburg sab sch to support Native preacher at Ningpo 60. *Pby of North River.* Calvary ch Newburg 22; Bethlehem ch for Rio Chapel 17.50; 1st ch Newburg for debt 50; Cold Spring sab sch 2.20. *Pby of West Africa.* First ch Monrovia B. V. R. James 1, Mrs James 2, Miss A. Douglas 1, Masters, B. V. R. and Charles S. Melville 2, sab sch 1.50. 5,142 62

**SYNOD OF NORTHERN INDIANA.**—*Pby of Crawfordville.* Warren sab sch 1; Poplar Springs ch 6. *Pby of Fort Wayne.* First ch Fort Wayne sab sch for debt 56; Wabash sab sch 50c; Kendalville sab sch 10.25; Warsaw sab sch 15. *Pby of Lake.* South Bend sab sch 49; Crown Point ch 8, sab sch 19.50. *Pby of Logansport.* Logansport sab sch for debt 20; Bethlehem sab sch for debt 2; Muncie sab sch for debt 13. 200 25

**SYNOD OF OHIO.**—*Pby of Columbus.* First ch Lancaster for debt 24.13; Blendon sab sch for Siam 10; Circleville ch 113.35. *Pby of Hocking.* German ch Portsmouth 5. *Pby of Marion.* Kingston ch 5; York Union sab sch 3.25; Radnor sab sch for debt 6; Sandusky ch 5; Delaware sab sch 4, for school at Tungchow, China 16. *Pby of Richland.* Lexington ch 13, sab sch for debt 83; Olivesburg ch 8.92, sab sch for debt 13; Ashland sab sch for debt 75.57; *Pby of Wooster.* East Hopewell and Nashville chs 50; Dalton sab sch 12.85. *Pby of Zanesville.* Rock Creek sab sch for debt 6.80; Bethel sab sch 8.85; 1st ch Zanesville sab sch 22.60. 486 32

**SYNOD OF PACIFIC.**—*Pby of Benicia.* Duncan Mill sab sch 48; Valego sab sch for debt 21. *Pby of Oregon.* Portland ch 47.18, sab sch for debt 30.70; Clatsop sab sch for debt 8.25. *Pby of Stockton.* Sacramento ch 25; Amadon ch 7; Jackson ch 6; Stockton ch 15, gold 100. 293 13

**SYNOD OF PHILADELPHIA.**—*Pby of Donegal.* Little Britain ch 17.74; Chestnut Level sab sch 14.41; Strasburg sab sch for debt 6.60; Pequa ch 92. *Pby of Huntington.* Bethel sab sch for debt 13, for Rio Chapel 1; Alexandria sab sch for debt 32; Little Valley ch 22.50; Bald Eagle ch 11.40; East Kishacoquillas sab sch add'l 7.23; Lower Tuscarora ch 163.75; Spruce Hill sab sch for debt 19.05; Birmingham sab sch 30; Benlah sab sch for debt 1.50; Perryville sab sch 5; Spruce Creek ch Coleraine sab sch for debt 6.14; East Freedom ch children of Thomas Wilson 2.41; Shirleysburg sab sch for debt 8.80. *Pby of New Castle.* Kennett Square sab sch 10.64; Newark sab sch for debt 10; Oxford ch add'l for debt 10; Downingtown sab sch for debt 100; Upper Octorara ch 103.70, sab sch for debt 46; 1st ch Wil-

mington 22.48, sab sch 18.73. *Pby of Northumberland.* Bloomsburg sab sch for debt 14.12; Jersey Shore sab sch for debt 41.89; Mahoning ch Danville sab sch for debt 89.25; Bald Eagle and Nittany sab schs for debt 12.87. *Pby of Philadelphia.* Bensalem sab sch for debt 11.20; 10th ch Philadelphia mo coll 142, sab sch for debt 125; 9th ch A. W. Gayley 20, Annie W. and Samuel M. Gayley 5. E. W. 1; West Spruce st sab sch for debt 184.32, G. W. Benson, Esq. 100. *Pby of Central Philadelphia.* Kensington ch sab sch add'l 18.52; West Arch st ch for debt 2. *Pby of Philadelphia 2d.* Neshaning sab sch add'l 1; Falls of Schnykill sab sch for debt 6.50; Bridesburg ch contents miss'y box Young Men's Prayer Meeting for debt 7; Huntington Valley sab sch 17.65, 1,530 40

**SYNOD OF PITTSBURG.**—*Pby of Blairsville.* Washington School House sab sch for debt 3.06; Poke Run sab sch for debt 18.50; Wilkinsburg sab sch for debt 11. *Pby of Clarion.* Beechwood sab sch for debt 20; Perry sab sch for debt 3.86. *Pby of Ohio.* Mt Wash'ton ch 6.30, sab sch 7.70; 2d ch Pittsb'g Y'g Men's Bible Class for debt 44; 4th ch Pittsburg sab sch for debt 40.11; Central ch Pittsburg sab sch for debt 55.43; Sharon and Missionary Ridge sab schs for debt 16.15; Temperanceville ch 14; 1st ch Pittsburg sab sch add'l for debt 582.20; Bethany sab sch for debt 3.30. *Pby of Redstone.* Brownsville sab sch for debt and to con Rev. Jos. H. Stevenson, Wm. Parkhill and Miss Ella Slocum L. M.'s 90; Laurel Hill sab sch for debt 7.84; Rehoboth ch Female Missionary Society 13. *Pby of Saltsburg.* Glade Run sab sch 10, Willie Avner 35c; Kittaning ch 122.56; Warren ch 50.00; Pine Run ch 40; Saltsburg sab sch for debt 25, 1,199 76

**SYNOD OF ST. PAUL.**—*Pby of Chippewa.* La Crescent sab sch 4; North Bend ch 8; Caledonia ch 7; Sheldon ch 4. *Pby of St. Paul.* First ch St Peters sab sch for debt 10; 2d ch Stillwater sab sch for debt 2.35; White Bear Lake sab sch for debt 2.65; Vermillion sab sch for debt 10.70; Farmington sab sch for debt 2.30; Empire Station sab sch for debt 1; Westminster ch Minneapolis mo con 5. *Pby of Southern Minnesota.* Ashland ch for debt 2.50; Plainview ch for debt 10. 70 50

**SYNOD OF SANDUSKY.**—*Pby of Findlay.* First ch Lima sab sch 7, class No 3, 2; Enon Valley sab sch 6.40; West Union sab sch 2.60. *Pby of Maumee.* Delta sab sch for debt 2; Mt Salem ch 14; Union sab sch 3, for debt 5. *Pby of Michigan.* Westminster ch Detroit sab sch for debt 10.16; Lyon sab sch 3.50, for debt 9.50. *Pby of Western Reserve.* Westminster ch Cleveland sab sch for debt 18.81. 83 97

**SYNOD OF SOUTHERN IOWA.**—*Pby of Des Moines.* Indianola sab sch for debt 3.05; Hartford sab sch for debt 1.20; Albion ch 7. *Pby of Fairfield.* Birmingham sab sch 6.95; Bloomfield ch 5. *Pby of Iowa.* Round Grove sab sch to con W'm Joy L. M. 30; Wappello sab sch 7.90; 1st ch Burlington sab sch 50; Round Prairie sab sch for debt 20.05. *Pby Missouri River.* Glenwood sab sch for debt 2.50. 133 60

**SYNOD OF WHEELING.**—*Pby of New Lisbon.* Deerfield ch for debt 79; Salem sab sch for debt 25;

Bethesda ch for debt 17.75. *Pby of Steubenville.* Waynesburg and Bethlehem sab schs for debt 5; Two Ridges sab sch for debt 30.25; Evans Creek sab sch 18; Linton ch 14; 1st ch Steubenville Infant sab sch earnings of Ella Robb 50c. *Pby of St. Clairsville.* Belle Air sab sch 33. *Pby of Washington.* Frankfort Spring sab sch for debt 9.75; New Cumberland sab sch for debt 42.50; West Liberty sab sch 15, for debt 19.50; Lower Ten Mile ch for debt 10.60; Waynesburg sab sch 20; Upper Buffalo sab sch for debt 34.52; Mt Prospect ch 43.28, sab sch for debt 8.75; Upper Ten Mile ch add'l for China 6.55; Cross Creek sab sch for debt 86.84; Hookstown sab sch for debt 17.04. *Pby of West Virginia.* Grafton sab sch 5; Parkersburg sab sch 55; Morgantown sab sch for debt 30.79; Hughes River ch 17.75 634 37

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Vernon sab sch 9.44; Oakland Cambridge ch 10; Bellville sab sch family of R. Wallace 1.10. *Pby of Milwaukee.* North ch Milwaukee sab sch 39.50; Janesville sab sch for debt 60. *Pby of Winnebago.* First ch Neenah sab sch for debt 11.10; Kilbourn City ch cent Society 2; 1st ch Portage sab sch 35; Winneconne sab sch 3; Beaver dam and Dodge Centre sab schs 11.23; Missionary field of Rev. P. Roser 2. 184 39

**SYNOD OF MISSISSIPPI.**—*Pby of New Orleans.* First German ch New Orleans 32 00

Total received from churches \$16,490 30

**LEGACIES.**—Estate of Polly K. Boughdon, dec'd, Lysander, N. Y. Less tax 470; Estate of Eli Leavenworth, Fulton County, N. Y. Less tax 117.50; Legacy of Mrs. Hannah Cowper deceased, New Castle, Del. 100; Estate of Wm. Thompson, deceased, Long Run, Ohio 10. 697 50

**MISCELLANEOUS.**—N. P. Mix, Columbus, O. 39; Annie Smith, 8 years old 5; savings of little girl 25c; Gen'l G. Loomis, 10; Charlie and Birdie Kemper, Preston, Minn. 1; James C. Pigrove, in part to con self L. M. 10; St. John's sab sch Mich. for debt 5.80; Widow's mite 1; Little Ella Cooper's savings 39c; Mr. Hutchinson, San Francisco 2.50; Mattie, Jennie and Sammy, savings 2; M. L. S. for outfit 500; Children's miss'y box, West Sparta, N. Y. 5; Mrs. Eliza Porter, Sandy, O. 5; Alex. Constantine, Peekskill, 7; Sherman A. Spencer, Irondeau, Mo. 1; Mrs. T. A. H., Valparaiso, 1; Miss M. H. Froley, Kittanning, Pa. 10; Austin, sab sch Nevada for debt 20; Mrs. C. Williamson's family, Lewisburg, Pa. 5; A lady, by Mrs. Berrier 10; Earnings of Frank Schaible, dec'd, aged seven years 1.95; A mother for two dec'd children 100; Rev. W. Hunting 1; Dr. Wells Williams, Peking 150; A Friend 3; Friends in Illinois 100; Mrs. E. E. Townsend, Painted Post, N. Y. 5; Thomas K. Hanna, Plattsmouth, Neb. 7; W. S. Tulleneeder, Waveland, Ind. 1; J. S. Brown, Iriquois, Ill. 1; Children, Irish Ripple, Pa. for debt 7.60; Ell River sab for debt 5.40; Wm. Jeffers, Cool Spring Pa. 5; Austin P. Noble, Boardman, O. 5; Dying gift of Miss Ada Van Deman, Delaware, O. 6; New Village con'l ch sab sch 3.77. 1,059 06

Total Receipts in November, 1867 \$18,237 36

WILLIAM RANKIN, JR., Treasurer.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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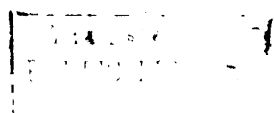
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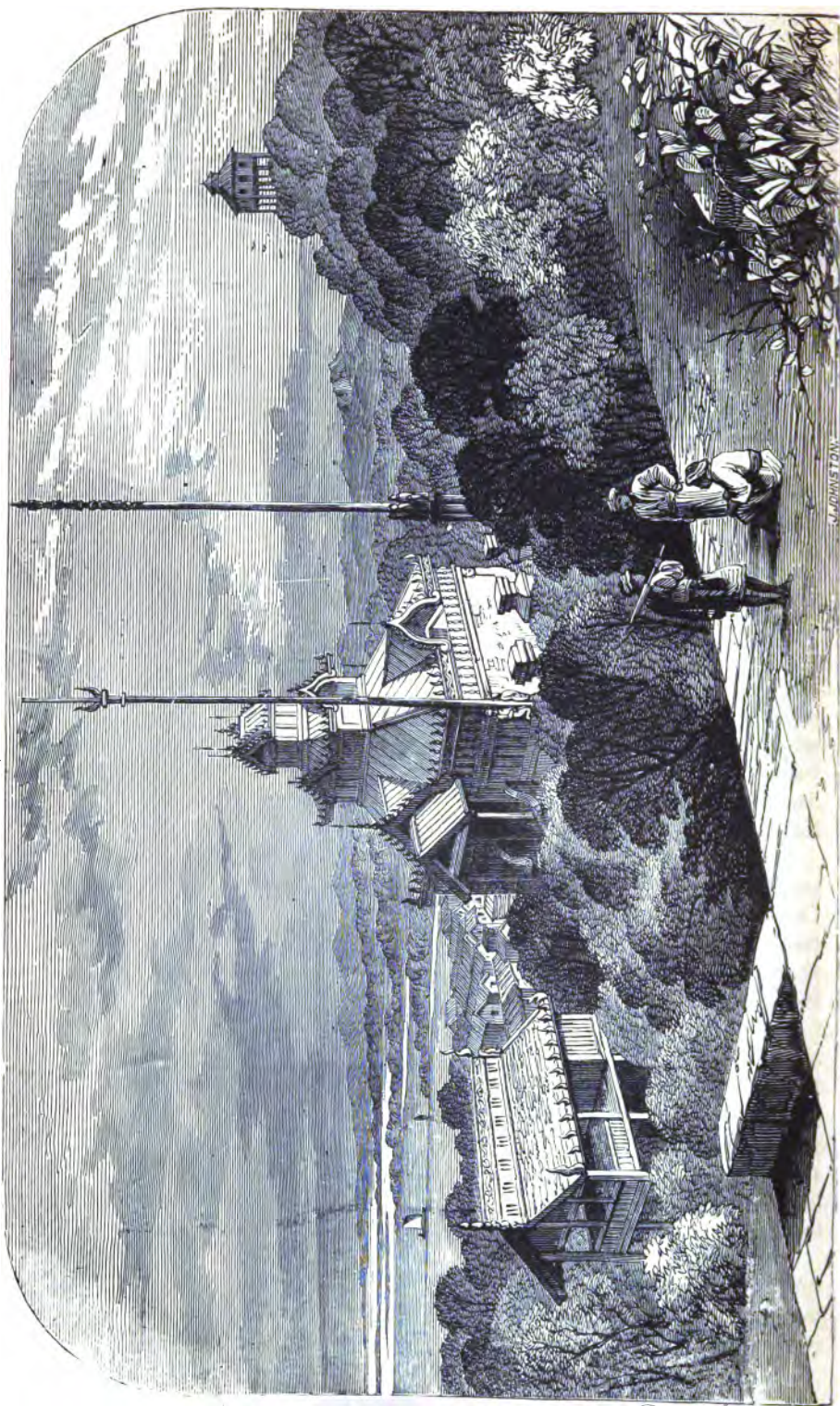
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S. J. DOWNS

A SCENE IN BURMAH.

# THE FOREIGN MISSIONARY.

FEBRUARY, 1868.

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## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### MISSION WORK IN BURMAH.

THE first Protestant Mission to the Burman empire was commenced sixty-one years ago, by two English Baptist missionaries. They were followed in 1810 by two representatives of the London Missionary Society, one of whom was soon snatched away by death, and the other was transferred to India. The first laborers did but little direct missionary work, so that Judson, on his arrival in 1813, stood alone in Burmah, the others having left that country to labor in India.

At this period the empire of Burmah comprised the principal portion of the peninsula of farther India, and included the ancient kingdoms of Ava, Cassay, Arracan, Pegu and Tenasserim, with the country of the Shan tribes; but by two successive wars with England, the whole sea-coast of the nation, embracing Arracan, Pegu and Tenasserim, has been ceded to England, and been incorporated into the British territory. The church followed in the track of the conquerors, and commenced after each war new missions, so that this interesting country has to-day, in native and foreign laborers, a large missionary force.

As the Baptists, first of England and then of the United States, took possession of that land to cultivate it for the Lord, no other church has sought to wrest it from them; and the triumphs recorded among the different races are due, by God's blessing, wholly to the efforts of this Christian denomination.

The early vicissitudes of this mission; its seeming extinction in 1818; the reverses which it soon afterwards suffered; the imprisonment of the missionaries, and the dispersion of the little church, are well known to our readers, and were the means appointed by the Unerring One of binding



this mission closer to the hearts of God's people, and of leading them to wrestle more earnestly with Him for a blessing upon his suffering cause.

Up to 1828, the mission was confined to one spot—first to Rangoon, then for a short time to Amherst, and then to Maulmain. Since that it has branched into many parts, and among different races, and in each have been gathered many souls for the Lord.

The work which had commenced so prosperously at Rangoon had to be done over again, however, at the close of the war, at Maulmain. A Christian church was soon formed, and from that time steady advances were made on the kingdom of darkness, until missions were established among the Karens and Shans, and the whole of Burmah was deemed a highway for the missionary, and every important point a centre for the Gospel. Now there are in that country 24 ordained foreign missionaries; native preachers, teachers and assistants, near 400; hundreds of churches, with nearly 18,000 communicants, and an increasing Christian community.

Dr. Judson labored five years without seeing any fruit of his preaching; but at last he was gladdened with the sight of one earnest inquirer, who was baptized in 1819, became a valuable assistant to him in his work, and remained a faithful servant of the Master to the end.

The Karens, in language, character, customs, features and religion, are distinct from the Burmese, and have been greatly oppressed by them. They early attracted the attention of Judson. The first convert among them was Ko-Thahbyu, who had been, from an early age, a robber and a murderer. At the time he was brought under the influence of the mission, he was a slave, and of such a fierce temper that his owners wished to be rid of him. He was redeemed by Dr. Judson. The conflict with truth was a long one, but grace conquered. He became a devoted evangelist and an earnest self-denying Christian, and was instrumental in bringing many to Christ.

The next Karen convert, though not the second baptized, was Sau Quala, the most remarkable and successful of all the native preachers. As soon as he found Jesus he sought to communicate this knowledge to others. He learned to read, and then went forth as a preacher of the Word. Dense jungles were penetrated, mountains were climbed, the swollen stream was crossed, that he might proclaim liberty to the oppressed and salvation to the perishing. He yet lives to preach a crucified Saviour. Of him the last report of the Baptist Missionary Union thus speaks: "Were there no other fruit save Quala for a fifty years' sowing, missions would be a glorious success. He is a monument of grace, and a bright example of God's love and the elevating influence of the Gospel." Blessings rich and abundant have crowned his labors.

The illustration gives a view in Burmah. We trust it will soon be an emblem of the past. Buddhism will be supplanted by the Gospel. The mouth of the Lord hath spoken it. These temples will then disappear or be changed into Christian churches.

## THE RECORD.

THIS monthly publication begins the new year in a new dress and an improved form. Containing the record of the various schemes of our Church, and the organ of all the Boards, it should be taken by all the families belonging to our body, instead of, as at present, by a select few. We are glad to hear that the circulation is increasing, but this ought soon to be quadrupled. None of our congregations should be without it. The more attractive it can be made in matter, as well as in appearance, the better it will be for all the Boards; and the more it is read by the people the readier will pastors find them respond to the calls made upon them for the support of the Gospel at home and abroad. Covering all the benevolent and Church agencies, it refers to a great variety of subjects of permanent value, which should be studied by all who are interested in the welfare and extension of our Zion. Let pastors heed the recommendation of the last General Assembly, and distribute it among their flock.

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## A WORD TO PASTORS.

SUFFER one, who has himself been a pastor to urge you to let no opportunity escape, of calling forth the sympathies and the interest of your people, in the great benevolent schemes of our Church. When properly done it will not only enlarge your influence and power at home, but it will make these more effective in regions beyond. A pastor is not only to get his flock to be hearers, but doers also of the Word. To do, they must know, and they look largely to their spiritual instructors for the needed information. A few read, but the mass of the people have no vivid consciousness of the woes and wants of our perishing race. Their attention has to be called to these; God's claims upon them have to be rehearsed; duty has to be pressed home, and their hearts made to feel for the wretched and the dying, before any great and adequate effort will be put forth for their rescue. This is especially true, when the time for taking up a collection for one of the Boards has come. At such a time the people need instruction as to the operations, the condition and wants of that Board; and where these are feelingly set forth, there will always be a ready, and oft a generous, response to the call.

We have heard laymen again and again complain, when a collection was taken up for one of the great schemes of the Church, that there was no intelligent statement made, no sermon preached, no previous attempt to enlighten and warm the heart as to duty; no bringing the people into sympathy with the cause or with the great providential movements of the day; and the result was a meagre contribution, or giving, too much isolated from the object, and a small but stereotyped sum obtained.

No pastor knows that he will ever again be permitted, for instance, to plead for the dying heathen, or that some in his congregation will ever again have the opportunity of contributing of their substance for their rescue from woe. The occasion, then, demands soul and effort, that something may be done corresponding to the solemnity of the call and the momentous issues involved. But even if many opportunities should be enjoyed by both, the awful thought is ever true and should be ever influential—

“The heathen perish day by day—  
Thousands on thousands pass away.”

The door to reach them is now open ; the calls to help them are waxing louder and louder ; the interpositions of Providence in their behalf are becoming more marked, while the means for their rescue are constantly multiplying. These should be set before the people, and pressed home upon them until they live and act under their quickening energy.

In a letter recently received from a layman in one of the churches of an important city, we have the following, and this is only a specimen of others : “I must confess that the great fault in the operating of our Church Boards lies with the pastors. Our pastor never has brought the subject (Foreign Missions) properly before the church. . . . The people are not enjoined to give as the Lord has prospered.”

Not long ago a minister who had been for many years settled over a church, asked a neighboring pastor, who takes a great interest in missions, to lecture for him the next Sabbath evening, which was the first Sabbath of the month. He assented on condition that the other should lecture for him at his monthly concert, but he at once demurred ; and in the colloquy that ensued, it came out that he had not a sermon on missions, or anything suitable for an address on such an occasion. No wonder that his people felt so little and did so little for missions—giving the last five years less than \$18 to this cause.

Let the subject be properly presented to the people and no church will refuse its aid. The other day a session of a church that is struggling and embarrassed, determined, under the circumstances, to take up no collection this year for Foreign Missions ; but when the cause was laid before them by one who had been on the field, they could no longer refuse their aid ; and they did right, for in seeking to bless others they can ask God, by his own promise, to bless them.

Let all our ministers and pastors from this time forth determine, that their flock shall no more complain that they are not informed of the condition and wants of the Board, or that they have no opportunity to give in a church capacity for the evangelization of the world.

## COMMUNICATIONS FROM THE MISSIONS.

*Mission to the Chinese in California.*

SAN FRANCISCO: Mission commenced in 1856; Rev. Augustus W. Loomis; two native assistants. If the Missionary is at times discouraged in his work, and if he has too little sympathy from those who should seek with him the salvation of the heathen who have been thrown upon their shores, he is occasionally cheered by such incidents as the following:

KEPT BY THE POWER OF GOD.—About two and a half years ago a letter was received from a Chinaman in North San Juan, stating that he was living there where he had no means of hearing the Gospel preached and had no Christian associates.

He hoped that he was a disciple of Jesus, but living in such a desert place without the means of grace he feared that he would become like the salt that had lost its savor: he therefore desired me to send him a copy of the Scriptures and such religious tracts and books as I could spare, that he might have both reading for himself and have the means of communicating knowledge to others. The books were sent, and a letter of thanks was received soon afterwards, but we knew nothing of the man further than what we could gather from his letters, nor did we hear anything more about him until the Sabbath of the 10th of November, when among the first to come into the Sabbath School was a stranger, evidently from the mines. We found that he knew the alphabet: he could put letters together; then we found that he could read the easy lessons; by and by a lady came in who wished a class to teach, and we gave her one, putting this man into it, and gave him a Testament; she found that he could read it; but wished to know whether he understood what he read. We tried him, and found that he understood the meaning, and more—he could tell the whole history of the babe of Bethlehem and the

man of Nazareth, and his face lit up while he talked about it.

After service he remained. He pointed to the assistant, inquiring, "Is his name Tsiu Shing Keang?" (This man had written the letter to him when the books were sent, and thus he remembered the name.) We soon ascertained that this was the person who wrote for the books, subscribing himself "Your stupid younger brother Chen Chung."

We learned that he proposed to leave for China on the next steamer. He asked for books—the Testament, a full copy of the Scriptures, and tracts. We suggested that some of these might be more conveniently obtained in Canton, and we would give him a letter to our friends there. "Yes," said he, "that will do for me; I will get more books in Canton, but these which I am getting now I want to send back to friends still up at North San Juan."

We have inquired into his history and experience. It was in Australia that he first heard the doctrines of the Christian faith. Native preachers had been sent there by the London Missionary Society: this man met with them, heard the truth from them, and made a profession of faith in Christ. He subsequently returned to China, and afterwards came to this country, and went directly to the mining regions in the northern portion of the State, where, though alone as a follower of Jesus, and exposed to influences unfavorable to Christianity, he has still been kept—kept by the power of God; and we hope that it is to be *unto salvation*.

This would be a small item in the experience of the pastor of a church of five or six hundred members, but with me it counts something—a very encouraging incident it is. I found my thoughts running on the subject somewhat like this: "I am always anxious about our members when they leave us lest they should be overcome with temptation, grow cold,

fall into sin, forget their vows, and relapse into idolatry; but here is one who under very adverse circumstances has been kept on in the Christian course, and God has kept—God's arm is stronger than the pastor's arm, and God is everywhere where his people may go, and his eye never sleeps.

"Here is a man who gives evidence of being a follower of Jesus—saved from idolatry, saved from the pit. We hope that he will appear among the redeemed in the last day, and if saved he is saved through the instrumentality of the Chinese Missionaries; and even if this might have been the only person ever saved by those missionary labors, who dares say that Missions are a failure? This one soul is worth more than the combined missionary labors for the Chinese, more than all the money expended by all the churches for the support of missions to the people of this immense kingdom."

I have found the young man ready to profess Christ before his countrymen, and I have made use of him during his stay in the city; the assistant has taken him in his company to visit the Chinese in the different parts of the city. The native place of this man is on the sea-coast south west from Macao, and the dialect spoken there differs very much from that spoken at Canton city.

The Lord who by his power has kept this man in the faith so long can keep him still—can keep him to the end, and can make him faithful as a witness wherever he goes. Our prayers will follow him as he mingles for thirty days with a thousand Chinese passengers of the "Great Republic" on the homeward voyage, and as he again mingles with the swarming population of his native village. Let the Church pray that this light may shine in that now benighted region.

*A visit to Stockton.*—On Monday November 11th, I left for Stockton. The object of the visit was to see what the colporteur was doing there, as well as to visit and talk with the Chinese myself.

The colporteur was furnished with more books and sent to visit the villages and mining camps back in the country.

During the few days of my stay in Stockton I saw many Chinamen, and had opportunity for all the talking that I chose to do. Some listened quite attentively, following on after me as I went from house to house.

*Interesting Cases.*—We recently had a visit from the Church member who is at Benecia. The people in whose service he has been for two and a half years give this testimony concerning him: "He is a good man, and we feel a tender interest in his welfare. We love him truly as a Christian brother, and feel that he gives unmistakable evidence of being a true Christian."

Another member of the Church went to Idaho more than six months ago. He seems not to have prospered in worldly matters, but from the tone of his letters he seems to remember his calling as a disciple of Christ. His exhortations to the brethren of the Church are very earnest, begging them to be faithful, to lead correct lives and make unceasing efforts to bring others to a knowledge of the truth.

Still another member of the Church is just about leaving us. It is the young man of whom I have spoken in a former communication as designing to prepare himself for usefulness in some higher sphere than that in which he has hitherto been employed. For about three months he has been studying under my direction, working for another party for enough to pay part of his expenses. During the year and a half that he was with us as a servant we assisted him in study, and he, being diligent in improving all his leisure moments, has learned to read so as to understand the English Bible pretty well when he turns to any part of it. He has also been acquiring quite an amount of useful information on various subjects, so that he had become prepared to render me much assistance. His help in the Sabbath-school has been quite valuable. But

notwithstanding my need of such help I felt the importance of affording him as good advantages as possible for advancing in study; accordingly, when it was announced that Dr. Kerr was about passing this way *en route* for Canton, I suggested to the young man to consider whether he would be pleased to return with him and enter the Bible Class at Canton, and also attend to the study of medicine, a profession to which he has been much inclined. On the arrival of Dr. Kerr they had conversations on the subject, and the young man is now busy making his preparations to leave on the steamer of December 4th.

I hope the brethren in Canton may be able to turn his thoughts more especially to those studies which may fit him for a native preacher; still I am aware, that the Holy Spirit alone can impress and direct his mind in the proper manner.

He may disappoint us altogether, but we will hope and pray for the best—rather, we will *pray* in order that we may *hope*.

His going will be a present loss to me in this mission, but we look for a greater good to result hereafter; and pray that he may become a laborer in the great harvest.

Another Chinaman in whom we feel an interest is now in the city, and spending much time with those whose centre of attraction is the Mission Chapel. Once for six months he was our servant. He was faithful, and an amiable young man: he was taught not only the ways of doing the work, but in the doctrines; he also had some instruction in English.

He left us to assist his father in a drug store in Folsom. Whenever he came to the city to purchase goods he took back a supply of tracts to give to his customers, and, as he said, to help him in his disputes with his countrymen who thought their religion better than ours. For a year past he has been in Idaho. Now he returns to San Francisco to take the steamer for China. While here he attends all our services and appears truly inter-

ested in the worship. His home in China is but four miles distant from that of Chen Chung.

Dr. Kerr will see them frequently on the ship, and it may be that this acquaintance will lead to the commencement of direct missionary work in the part of the country where these men reside.

### **Brazil Mission.**

#### **Sao Paulo.**

THIS station is 280 miles S. W. of Rio de Janeiro. It is the chief town in the Sao Paulo Province. Here and in Brotas, a village in the same province, are organized churches. Missionary laborers are Rev. Alexander L. Blackford and wife, Rev. E. N. Pires, and Rev. *Jose Manoel da Conceicao*.

Rev. A. L. Blackford, under date of Nov. 18, sends the following account of their work, and some of the perils attending it. The threatened attack on Mr. Pires is the first of the kind that has ever happened.

*Addition to the Church.*—On Sept. 29 we celebrated the Lord's Supper here and received to the church on profession of their faith four persons. Some three or four others have expressed a desire to take the same step on the first occasion. Still others manifest an interest in the Gospel. We are thus not without constant encouragement in our work here. The average attendance on our services does not increase in the city proper. Several things seem to concur to this result. Nearly one-third of our members are most of the time absent from the city. Some are in feeble health, and a few are greatly impeded by their friends. The blight of indifference and immorality has invaded the heart of this people.

*Brotas—Influence of the Truth.*—The month of October I spent in a tour to Brotas. My object was partly to aid and encourage Brother Pires in his work, and partly to try and ascertain what the people could or would do towards sustaining a pastor there, if one could be sent. Bro.

P., as a possible candidate for the place, could not well approach them on the subject, and some data in respect to it were important for future plans. On this point I am satisfied that some five or six hundred milreis could be secured the first year, besides a considerable part of the provision necessary for a family. The amount given and the increase from year to year will depend in a great degree on the tact of the man who may occupy the place. Nothing can be done in this respect, however, till a suitable man can be designated to fill the place. From about October 10th to 28th, Bro. Pires and myself were together occupied in visiting the members of the church and persons interested in the truth, and preaching in the different neighborhoods where such reside. We received six persons into the church on profession of their faith—three of whom are slaves; and baptized twelve children of members of the church. About thirty more have expressed the intention or desire to unite with the church at an early period. There are many more still who side with the Gospel movement, or are investigating its claims. The influence of the truth is not only extending, but pervading more and more where it had hitherto been felt. In Brotas and the immediate neighborhood, the opposition is losing much of its force and bitterness. There exist, however, still a few cases of fierce hostility.

*Mr. Pires in Danger, and Heroism of a Woman.*—In a neighboring district some twenty-five or thirty miles from Brotas, Bro. Pires came near being killed a short time before I went out there. It is a rude backwoods neighborhood, and the most ridiculous stories are current there in regard to Protestants. Mr. P. went to visit a family temporarily residing there, and which had showed an interest in the Gospel. Seeing the lady of the family in a house by the way, he called and found she was attending what I think is called a "bee" at home. The lady advised him of the state of feeling, and that it would be dangerous to offer to preach there.

She directed him to her house about a mile off, said her husband was there to receive him, that he should proceed without delay, and that she would follow directly. In the meantime a woman had gone from the house to the clearing, and told the men that there was a man at the house *who was catching people to make Protestants of them.* Mr. P. had gone but a short distance when he heard a fearful uproar, and voices of men coming towards him and crying out: *Let us kill the devil and put him in the inferno.*

He turned back, and hoping to avoid them, took a path which led off to one side. It only led, however, to a fountain not far from the house, and had no outlet. Forced thus to pass by the house again, he reached the road in front of it just as the men—perhaps twenty or thirty—were coming up, each one with a sort of non-descript instrument, between an axe and a large knife, in his hand. The woman was also there, and rushing in between Mr. P. and his aggressors, said to him, *Follow me,* and facing the men said that not one of them should touch him! Awed by such courage, they fled by within arm's length, and not one of them dared lift his hand to strike. They contented themselves with directing insulting language to the woman. The woman led the way till she thought him out of danger, when she returned for her horse and servant.

The men were so enraged that seeing this they again pursued Mr. P. and appeared within a short distance of the house, directly after he arrived. As the man of the house was known to be a man of courage, they kept at a safe distance. The next day the man accompanied Mr. P. till he had passed the limits of the dangerous district. To fully appreciate the danger, it is necessary to know how little account is made of human life in those parts. To understand the real heroism of the woman, we must remember that she faced brutal men infuriated by fanaticism, and most of them perhaps excited by strong drink, and that she

risked her own life to save a comparative stranger. The Lord wrought deliverance by her. May He reward her, as He led and sustained her.

*In Labor abundant.—Need of more Helpers.*—Mr. Pires' labors have been abundant, and seem to have been very acceptable to the people. He remains still in Brotas. We expect him here in a few days. He will need rest. It is hard work to breakfast at 9 A.M., ride all day, preaching and teaching from house to house, and dine at 8 P.M. It sometimes happens thus. He is also needed here for awhile until more help comes. The urgent want of some one to teach and read to the people in a certain part of our Brotas parish, led Bro. P. and myself to assume the responsibility of sending a teacher at once to enter upon these duties. In said neighborhood there are from one hundred to one hundred and fifty persons all interested in the Gospel, many of them members of the Church, and others desirous of professing their faith, and not one able to read. Our request made to you in July for teachers for the year to come includes one for this place. In taking the action we did, Bro. P. and myself anticipated the authorization which we hope you will give us. We throw ourselves on your generosity to provide for the expense involved. If you refuse us, we can only turn to the Lord and trust Him to get us out of the difficulty.

## Japan Mission.

### Yokohama.

THIS mission was begun in 1859. Missionary laborers, James C. Hepburn, M.D., and his wife; Rev. David Thompson.

Our senior missionary, Dr. Hepburn, writes thus of the work in that land :

*Religious services.*—Mr. Thompson, in conjunction with Mr. Ballagh, of the Dutch mission, has commenced, and kept up through the year, Christian services regularly on the Sabbath, for the Japanese. The attendance has been small, averaging some twelve persons, but it is an encour-

aging beginning of the great work of preaching the Gospel, which we regard as the great object of our mission.

The English and Japanese Dictionary has been successfully published at our mission press in Shanghai. We hope it will prove of no small use in assisting students in acquiring a knowledge of the Japanese language, as well as of aiding the Japanese in their study of the English, of which so many are now diligent students.

*Translation of the Scriptures.*—The missionaries residing in this place, which now includes only Mr. Ballagh, of the Dutch mission, Mr. Thompson, and myself, have been engaged since the 1st of August, with our several teachers, in translating the Gospel of Mathew. We spend some two and a half hours daily on this work, and are making slow but satisfactory progress. We intend after we have finished the Gospel of Mathew, to submit it to the criticism of our missionary brethren in Nagasaki, and to have it published as soon as possible.

*Dispensary.—Medical students.*—Since my return from Shanghai, the dispensary has been open daily, except Sundays, as formerly, with about the same number of patients, averaging about thirty a day in pleasant weather. The patients come from all parts of the country. The diseases are mostly chronic, and many of them incurable; consisting of diseases of the eye, ear, and skin, syphilitic complaints, scorfula, consumption, dyspepsia, rheumatism. Many operations are performed, amongst which this year have been two cases of excision of a part of the lower jaw, and one of amputation of the thigh. The dispensary, I am happy to say, is carried on without expense to the Board, being liberally sustained by friends in this place, who are always ready to help me on the first intimation of need. Amongst other donations, I may mention that Sir Harry Parkes, the English minister, gave me \$100. Mr. Archer, of Smith, Archer & Co., gave me \$50, and Mr. Frank Hall, a box of medi-



cines, valued at \$105. The annual expenses of the dispensary had not exceeded \$50 thus far. My class of medical students now numbers eight persons. Some of them are of great assistance to me in the preparation of medicines, and in performing some of the minor operations. The only instruction I give them is what they learn in the dispensary.

*First Christian tract.*—This last year has also witnessed the publishing of the first Christian tract in the Japanese language—being a translation of a tract written by Dr. McCartee, of Nippon, called "Easy Introduction to Christian Doctrine," in Mr. Gamble's catalogue. I distributed many of these amongst my patients, and they are thus carried to all parts of the country.

*New fields.*—As we expect to be joined soon by more laborers in this mission, and as new fields are opening, Mr. Thompson and myself, after mature deliberations, agreed to recommend to the Board, that in the case of one new missionary only being sent, he be joined by Mr. Thompson, and they be stationed at Yeddo—Yeddo being in every consideration the most important place in the country, and yet so near to Yokohama that the mission will be virtually one. It will be necessary to buy a lot and build a house in Yeddo, as we are not allowed to rent from the natives, and a plot of ground is set apart for this purpose. The house will cost about \$2,500 more or less, building being much more expensive than when *this house* was built. It is impossible to say what the lot will cost, as lots when first put into the market are now sold at auction to the highest bidder; \$1,000 might be appropriated to this purpose. It may not cost so much, or it may cost more, it is impossible now to conjecture. In case that two missionaries are sent out, we recommend that the other be sent to Osaka or Hiogo. In that case a lot will have to be bought and a house built in that place, for which an appropriation should be made of about the same amount, say \$3,500 or \$4,000.

Even if no missionary were sent out this year, it would be advisable for one of us to occupy Yeddo as a mission station. We are not without fear that, owing to the hostile feelings of the armed men, as a class, to foreigners, there may be some danger, and more or less trouble on first occupying these new posts. This seems to be the general impression; whether we should allow ourselves to be influenced by this fear, is a question which we cannot now decide. The Lord will no doubt direct us in this, as in all other matters.

*Imperial edict against Christianity.*—It seems, by recent occurrences in Nagasaki, of which you were fully informed in a previous letter, that the Imperial edict against Christianity in this land is now almost a dead letter. The government have failed to enforce it against the persons there arrested. These people, some sixty in number, having been imprisoned for a few days, have been dismissed to their homes, but are not allowed to attend religious worship with the Catholic priests, nor to receive visits from them. If such a thing had happened a few years ago, they would all have suffered death.

*The political condition of this country* is far from satisfactory. There is a great deal of bad feeling and mutual jealousy amongst the almost independent chiefs. We hear of nothing but arming, and war-like preparations. A civil war may burst out at any moment. Foreigners have secured a firm position and foothold in the country; they are feared, and there is no longer any talk of driving us away. We are doubtless as liable as ever to private assassinations, and will be so as long as a large part, and that the most spiteful, go constantly armed with swords.

### *Madras Mission, N. India.*

#### *Scenes at Hardwar.*

THE following sights, witnessed and detailed by Dr. Morrison, are occasionally seen in other places in India besides the

**Hardwar mela.** We append these to the article already published from his pen, and as showing how the god of this world hath blinded the minds of the myriads in that land.

A few sights, having a religious aspect generally, are worth alluding to. On our way to our preaching-tent or canopy, we passed through a tent of faquirs. A little beyond that was a man who every day at a certain hour suspended himself by his heels, and had a boy to swing him backwards and forwards for some time. As I was standing one day looking at him, a by-stander supposing I did not understand the matter volunteered the information that it was for merit he was doing it. I replied that if he would only put the rope about his neck the merit would be much greater. It would have done you good to see the stare he gave me. It was one of mingled astonishment at the audacity of my profanity, and of quiet amusement at the propriety of the hit. But the real merit he was seeking to gain was the pice, etc., thrown on the blanket spread out below him.

A little further on was a cow with an extra leg and hoof growing out of the back. I saw quite a number and variety of these *lusus naturæ* in different parts of the mela seeking the same kind of merit, with a blanket spread out, and some pice and cowries given by the passers-by as each one felt disposed. Close by the cow sat a little girl, said to be fifteen or sixteen years of age, but I judged not more than nine or ten, with a bunch of hair growing out of the middle of her back, as long as, and just like the hair of the head. Here, too, the everlasting blanket was spread out, and a large pile of merit on it, some of which, judging from its colour, was far more valuable than any the swinging faquir had acquired. But a few steps further on was another faquir standing on his head, with a few scattering drops of merit on the blanket. At two different places on the road to the tent was a faquir at each,

close by the roadside, performing their vow never to lie or sit down. They walk about or stand in any way they please; but to enable them to sleep or rest on their feet, they have a small piece of board cushioned and fastened on a rope suspended by the two ends from a tree or some other object. The contrivance is just like a swing for children. On this they lean to rest and sleep. I do not remember how many years they had been standing in this position. These fellows and faquirs generally profess to have forsaken the world. "Yes," said I "you have forsaken the world and gone with it to Hardwar, and you will forsake that too as soon as the rest of the world does, and then where will you go?" All this profession of having forsaken the world looks very inconsistent with crowding into such a mela and seeking the most prominent places in it. As a class, the faquirs are grossly licentious, and given to the use of intoxicating drugs and the most beastly indulgences of all the animal appetites and passions. And then the display they make with their processions. Their chief men mounted on elephants, with flags and banners waving in the wind, a band of native music before them, and the Guru having a man to wave over his head a bunch of peacock's feathers, or the tail of the yak, *i. e.*, the cow of the Snowy Mountains, you would take it for the procession of a rajah. In fact, the faquirs at this mela outdid all the rajahs except the Rajah of Kashmir in that sort of pomp and magnificence. The different sects had in their processions from half a dozen to a dozen elephants or more each.

I heard of one or two men who had held up one or both hands until they had become withered and rigid, but did not see any one. I saw, however, a man almost perfectly naked lying on his back beside a public thoroughfare with his legs drawn up against his body and his feet thrown behind his neck and locked together there. He was lying then with his hands down between his legs, very

devoutly counting his beads, waiting for his merit to appear in the shape of pice and cowries on the spread-out blanket. My observation and experience in this country has greatly changed my opinions in reference to these austerities—religious as they are called. They are, in most cases at least, nothing but hypocrisy, practised for the gratification of all the lusts of the flesh by men too lazy to work. Twenty-nine years ago, two lads were brought to me who had entirely lost the use of their legs, so that they could move about only by using their hands to raise themselves from the ground and thus push along. I pitied the poor boys, took them in and made them as comfortable as possible; and they seemed delighted at finding so comfortable a home. In order to do them all the good possible, I sought medical assistance, and a friend who had some knowledge in that way told me he thought he could cure

them, as he supposed it was merely the result of disuse of their legs in order to make them more successful in begging. Supposing the poor boys would be delighted at the prospect of being able to walk and run and play like other boys, I told them what I had heard. Immediately they became dissatisfied and refused to remain any longer. How awfully the god of this world has blinded the minds of them who believe not. Oh, that such manifestations of this terrible power to blind and destroy would arouse Christians to more watchfulness and prayer, until they are effectually weaned from the world and wholly devoted to the service of Him who died to give them life. And oh, that they would manifest that devotedness by greater sacrifice, effort and prayer for the triumph of the Gospel among the benighted millions of heathen lands.

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### MISSIONS OF OTHER CHURCHES.

#### *Abyssinia.*

OUR war with this distant country gives new interest to the history of its ancient but corrupt Church, believed to have been founded in A.D. 330 by Athanasius, the Patriarch of Alexandria, if not, as tradition affirms, by the Ethiopian eunuch, whose baptism by Philip is related in the Acts of the Apostles. About two hundred years later it was stated that the evangelization of Ethiopia was complete. Notwithstanding this auspicious commencement, we lose sight of the Church in Abyssinia for about ten centuries, and then, towards the close of the fifteenth century, we hear of its existence from certain Portuguese adventurers who had been exploring the country. These adventurers were Jesuits. Through their art the emperor of Abyssinia entered into an alliance with Don John, the object of the latter being to bring the Abyssinians into the Romish communion. The em-

peror was not long in discovering the designs of his royal brother; and when he found that, instead of Portuguese soldiers, whose assistance he coveted, Don John sent over a number of Romish priests, whose sole aim it was to make his subjects submissive to the Papacy, he very unceremoniously dismissed them his dominions. Ignatius Loyola now comes upon the scene. Grieved at heart that the mission of the Jesuits had been a failure, we are told that he wanted to go to Abyssinia himself, to remedy the mistake which had been made. The Pope, however, refused his permission, and in 1560 the failure of the mission was acknowledged by the withdrawal of the priests. In 1588, another attempt was made, but this also ended in failure, and the Jesuits, priests and laymen, were driven out of the country. As continued dropping wears away the stone, so the unrelaxed efforts of the Jesuits were at

length rewarded by a new emperor of Abyssinia confessing himself a vassal of the Romish See. There had been much struggling on the part of the people before this took place; and even after a patriarch from Rome had received the submission of Abyssinia, the struggle was continued on behalf of their ancient faith. The emperor, in short, was allowed no rest until he had abjured the Romish creed and had again put things on their old footing; and from that time until now, the Church of Abyssinia, such as it is, has continued to hold its own.

What that Church precisely is it is difficult to know, although many travellers have been at much pains to enable us to comprehend. Its religion has been described as being a strange admixture of corrupted Christianity, Judaism and heathenism. The Christianity introduced by Athanasius was not that which the apostolic agents took with them when they entered territories where the Gospel of their Master was unknown. Rites and ceremonies and doctrines, wholly strange to Christianity in its original simplicity, were contended for stoutly by these missionaries of Athanasius; and the result was, that the so-called evangelization of Ethiopia was but establishing in it a Church corrupt in doctrine and in practice. Dr. Krapf's testimony, upon returning from Abyssinia in 1855, went to show that Romanism had to a great extent rooted itself in the country. The Romanists were warning natives against the use of Protestant Bibles, and they had suppressed them wherever they could. The whole frontier of Halai, Dixan and vicinity, is infested with Romanism, which has built several churches, in which Abyssinian priests who have adopted the Romish faith officiate.

But while Romanism holds a prominent place in the Abyssinian Church, there is also a strange admixture of Judaism in it. The rite of circumcision is practised; Saturday, the Jewish Sabbath is observed as well as Sunday; there is the prohibi-

tion of the *shoolada*, or sinew which shrank, which is upon the hollow of the thigh; and there is a prevalent anxiety to accomplish, if possible, a pilgrimage to Jerusalem. "They believe," says Bishop Gobat, "that the moment they kiss the stones of Jerusalem, all their sins are forgiven them; but the meritorious act is the fatigue of the journey. The form and interior of Abyssinian churches have a Jewish character. Every church has its *ark*, but the true ark of Zion is believed to be deposited in the church at Axum. On particular occasions priests go forth in solemn procession, bearing under great umbrellas the ark of their particular church, which, like the Host of the Romanists, receives as it passes along the homage of the superstitious multitudes—young and old, rich and poor, bowing down before 'the temple of the eternal God.'" Major Harris saw the ark of the Cathedral of St. Michael at Ankobar borne beneath a canopy of scarlet cloth before the Shooan army on its annual foray into the Galla territories; and on the triumphal return of the king and his soldiery the same ark preceded the troops, with one dancing before it. It should be remembered here that the imperial family of Abyssinia boasts its descent from Solomon, and that the descendants of those Jews who emigrated to the country on the destruction of Jerusalem are still to be found there, under the name of "Falashas."

If it be asked what kind of religious life has been nourished by a Church of this description, the answer is brief. Abyssinia as deeply needs the labors of the Christian missionary as any heathen land. It has been for generations a land of strife, cruelty and licentiousness. Priests and people are the slaves of the most debasing superstitions. Evil spirits are supposed to occupy the houses after dark, and the Amhara fears to throw water on the ground lest he should interfere with the mysterious avocations of some unseen elf. The sick are supposed to suffer under the influence of an evil

eye; and a bullock, after having been driven round the patient's bed with singing and clamor, is slaughtered without the threshold. Annually in the month of June are sacrifices to the evil spirit.

Such was the Abyssinia concerning which, in 1831, we hear the Church Missionary Society rejoicing that the obstacles which had hitherto impeded the entrance of missionaries into the land had been removed, and that there was reason to hope that a great and effectual door was opened to them. They had been received by Sobagadis, the Ras of Tigré, with the greatest kindness. "When," says the report for 1831, "we look back through the period of the last three centuries, and survey in the Portuguese settlements and Jesuit mission sent out to Abyssinia a series of events marked chiefly by commercial cupidity, political ambition, and ecclesiastical tyranny, our hearts will be raised to incomparably nobler hopes when we consider that during the last two years the British and Foreign Bible Society has become possessed of the entire Bible in the Abyssinian language, that of this it has already printed the New Testament, and that the Church Missionary Society has its laborers now actually in the midst of the Abyssinian churches." It may be added that in 1839 the old Testament was completed by the Bible Society, and thus the entire Bible was given to Abyssinia.

Dr. Krapf, from 1837 to 1855 an agent of the Church Missionary Society, enables us to trace the history of missions during these eighteen years. In 1838, in consequence of difficulties interposed by some priests of Abyssinia, Messrs. Gobat and Kugler were compelled to quit the country. Leaving Tigré, Dr. Krapf directed his steps towards the country of King Shoa, acting in this upon an invitation from the king himself. Mr. Isenberg accompanied him, and they reached King Shoa's kingdom in May, 1839. Here the two missionaries labored until the end of that year, when Mr. Isenberg left for Europe. Dr. Krapf worked on amid

considerable discouragements until 1842, when he set off for Egypt, taking with him a number of the Ethiopic and Amharic Scriptures, supplied by the British and Foreign Bible Society. We must pass over the troubles and dangers he experienced, mainly through the instigation of Romish priests, and come on to 1855, when Dr. Krapf made his third visit to Abyssinia. He was accompanied by Mr. Flad, a German lay missionary, and Maderakal, an Abyssinian, who had been a student in the Malta College. A German mission of an industrial character, now known as the Crischona Mission, had been decided upon; and mechanics, blacksmiths especially, and carpenters were to be sent out, if possible, to revive the missionary work which had been suspended since 1843. This German mission was under the direction of Bishop Gobat, and it was hoped that by indirect means it would do good service. On reaching Cairo, the missionaries had an interview with the Coptic Patriarch, who fully approved of the mission. He had no doubt, he said, of the Abyssinians to receive the artisans, but thought they would have some objection to missionaries. The great enemies of the missionaries would, he thought, be the Romish agents, but he would write to the *Abuna* ("Our Father," the sole Bishop of the Abyssinian Church) and others in their favor. Thus encouraged, they proceeded to Massowah, where the British Consul, Mr. Plowden, told them important news: young Theodore had gained a decisive victory over Oubié, the ruler of Tigré, and would soon be proclaimed king!

Dr. Krapf's first business was to see the *Abuna*, and accordingly an interview was arranged. The *Abuna* spoke hopefully of the king's disposition towards the missionaries, and gave Dr. Krapf a few cautions as to the best manner in which to bring the subject of his visit before his majesty. The audience with the king was satisfactory. Theodore said it was the business of the *Abuna* to interfere with religion; as for himself,

he would do whatever the Abuna advised.

Dr. Krapf now disappears from the story, and it is taken up by the Rev. H. A. Stern, the agent of the London Society for Promoting Christianity among the Jews, of whom there are about a quarter of a million in Abyssinia. Mr. Stern first went to Abyssinia in 1859, and he then seems to have had a very favorable opinion of King Theodore. "He interrogated me," he says, "about the various countries I had visited, the character of the people, and the religion they professed. That a Christian nation like the English should tolerate idolatry in India, and uphold the power of Mohammedanism in Turkey and Egypt, he could not understand." When Mr. Stern, in the course of the interview, incidentally alluded to the promise, "Ethiopia shall soon stretch out her hands unto God," the whole countenance of the king assumed a happy, smiling expression, and he exclaimed, "Let God give victory to my arms and peace to my empire, and the Cross shall not lack supporters in this country."

Mr. Stern, after a visit to England in 1861, undertook a second mission to Abyssinia in 1863, and now the remainder of the story can be told in a few words. Mr. Plowden having been murdered on his way back to Massowah by a chief named Garrat, through whose country he was journeying, Lord John Russell, in 1861, sent Mr. Cameron to take the lamented consul's place, instructing him at the same time studiously to keep aloof from all the quarrels of the country. Mr. Cameron was well received by King Theodore, although his majesty could not be brought to agree to a consulate. Theodore sent Mr. Cameron away with a letter to Queen Victoria. Mr. Cameron, instead of attending to Lord John Russell's instructions, undertook a mission of pacification in territories in which, doubtless, since then he has many times bitterly regretted ever having set foot. Upon once more going to Abyssinia,

Theodore asked him what answer he had brought from the Queen, whom Mr. Plowden used to speak of to him as "a great Christian Queen who loves all Christians." Mr. Cameron had no answer from the Queen, and the result was that the king became very angry, considered himself greatly insulted, and put Mr. Cameron in chains. About the same time, on the most frivolous pretexts, Mr. Stern and his companions were placed in confinement. This took place in 1868. The king's mind seems to have been greatly prejudiced against Mr. Stern; his papers were ransacked, and as he had written some things perhaps not the most flattering to Abyssinia, he had every reason to fear a violent death. The prisoners were examined and re-examined, but were always remitted to prison. The artizan missionaries, who, after a brief imprisonment, were liberated, several times entreated the king on behalf of their unfortunate brethren, but without result. Sometimes they were promised their liberty, and on one occasion their chains were actually knocked off, the king promising to provide most liberally for their return home. They had positively started on their journey, and were rejoicing in the thought of their recovered liberty, when they were suddenly surrounded by soldiers, and conveyed once more to prison. Since then their fate has been a subject of all-absorbing importance, and at length the Government determined to demand by force of arms that the tyrant Theodore shall deliver up his European prisoners. The missionary captives, it may be added, are Mr. and Mrs. Flad, the Rev. H. Stern, Mr. Brandeis, Mr. and Mrs. Rosenthal, and Mr. Staiger; Mr. Brandeis and Mr. Staiger being agents of our own Jewish Mission Committee.—*H. and F. Record of Church of Scotland.*

#### Regent's Town.

REGENT'S TOWN! Who among the friends of the Church Missionary Society is ignorant of the history of this Sierra-

Leone parish, and of the interest which attaches to it? And yet it is possible; for the old generation of friends, who were cotemporary with its early history, are rapidly passing away to a brighter and a better land, and another generation has sprung up which only knows of the commencement of the Sierra-Leone Mission as a history of the past, which has been handed down from others. But we would recommend for parochial libraries the memoir of the first missionary to Regent's Town, the Rev. W. A. B. Johnson.

Regent's Town was a spot selected by the authorities of early days as the future home of some from amongst the many poor negroes, who, having been liberated from the slave-ships, were set on shore at Sierra-Leone. It was then called Hog Brook, from the multitude of wild hogs frequenting the beautiful stream that flows through it. Miserable they were, these poor Africans. Full of grovelling and malignant superstitions, greegrees, red-water, witchcraft, devil's houses, without any knowledge of God, and under the power of evil, they were indeed the most abject of the human race.

It was not a promising wilderness to reclaim, but Johnson trusted in God, and went to work with the means the Lord had bid him use. He did not come amongst the negroes as Augustine among the Anglo-Saxons, who, with his companions, came, as Venerable Bede records, "bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board; and, singing the Litany, they offered up their prayers to the Lord for the eternal salvation of themselves and of those to whom they were come." "They wrought," it is added, "many miracles," and then was introduced into this country that intermingling of heathen customs with Christianity which has been followed by so much mischief. Pope Gregory ordered that the temples of the idols in England should not be destroyed, but the idols only; but, for the purification of the buildings that were to be turned to Christian uses, he

added, "Let the holy water be made and sprinkled in the said temples; let altars be erected, and relics placed."

But Johnson neither used a silver cross for a banner, nor the miracles, so-called. He did lift up a standard, but it was by voice. He taught and preached. He told them of a Saviour, who had come from heaven to seek and save that which was lost, and who had died to save sinners. There are some who say that ignorant men cannot understand about Jesus and his work. There is nothing that, if simply told, with such facility enters the dark mind. It is as a ray of light—"The entrance of thy word giveth light, it giveth understanding to the simple."

On December 7th, 1818, was held the first anniversary of the Missionary Association of Regent's Town. Several missionaries attended, and a great number of the Africans from Regent's Town and Gloucester. Several of the natives, who had come under the power of Christianity, spoke. One said, "I have great reason to thank the Lord Jesus Christ for his goodness and mercy, when I think of the sin and misery I was in. My father die, my mother die, and I had nobody to take care of me. Then they sell me; but it pleased God to bring me here. Afterwards I hear that Jesus Christ came to die for sinners. I feel it: and it pleases God to enable me to hear it now. We cannot save the souls of our countrymen; but we can give coppers to send missionaries, as there is no way to be saved but by Jesus Christ. Stand not still and say 'We can do nothing;' but try, and pray, and send missionary."

Those were precious times, the first dawn of the morning on the shores of Africa, bright, and fresh, and glorious. Fifty years nearly have passed since, yet the sun which rose then has not set; nay, it is still climbing to its noonday height, from whence, when reached, it will never set; nor has the work, so well begun, died out in Regent's Town.

Regent's Town is no longer a missionary station. The missionary work is

finished, for the people are all professing, and many of them intelligent and earnest Christians, and the missionary work has ripened into pastoral work. Regent's Town is one of the parishes of the Sierra-Leone Church, and the parochial clergyman is the Rev. George Nicol. He was once one of our missionaries, and received his maintenance from us. Now the church, of which he is one of the pastors, supplies to him what is requisite; the fund out of which such payments are made arising from the contributions of the African Christians themselves, who prove that they value the ordinances by meeting the expenses connected with them.

Some few years ago Mr. Nicol was in this country, and stirred up the hearts of Christians in England by his addresses at many meetings. The writer of this little paper stood side by side with him on the Church Missionary platform at Norwich, and listened with deep interest to his testimony to the reality of the work done in Africa. By many friends at home he is affectionately remembered; and some places keep up a continual intercourse with him, and send him various little helps in the way of contributions of books and clothes. How much he prizes such expressions of sympathy will appear from the following letter, addressed by him to a friend at home, in which we have tidings of what continues to be done at Regent's Town:

"Many thanks for your last. The box has come safe to hand, and Mrs. Nicol and I were much pleased with the contents. It seems that the box was opened at the Mission House, and the contents of a smaller case from another friend added before shipment. I suppose the long shirts come from you. They are very useful. It is funny to see on a Sunday one or two of the poor old people coming to church in their long shirts. The needles, scissors, etc., and unbleached cotton, are all useful in Mrs. Nicol's sewing department. This is just the kind of

help we need. Our day-school is increasing in numbers. Mrs. Nicol's sewing girls number about thirty. Without your aid, and that of some of my friends, it would be difficult for us to procure materials, needles, thimbles, etc., for such a large number of children. They do not bring these things with them to school. We always remember our neighbouring parish when we have any to spare. When you are able to help us again, please put in some cheap or common pocket-knives for rewards for the boys; and pens and holders, and some note-paper and envelopes. What you sent me were useful, and came just in time. Our Sunday-school is also progressing. Many of our old people, who thought they were too old to learn, have, at the eleventh hour, commenced the A B C. The school is under the superintendence of a young man named John Morgan. I thank God that He has raised up one so thoroughly devoted to the good work in this parish; it is such a comfort to a minister. Any second-hand books for Sunday-school teachers will be acceptable. We have just had our annual meeting for the pastorate. Our special efforts amounted to about £230. This does not include the class receipts throughout the colony, which average about £600 yearly. The Colonial Government has given us an annual grant of £500. We have taken up two more districts into the pastorate, making eleven in all. The Church Missionary Society retains the two churches in the city. The Lord is owning the work of his servants.

"You have, by this time, heard of our jubilee celebration last year. The colony subscribed £800 as a thank-offering to the Church Missionary Society. My own parish raised £30. My annual meeting was numerously attended. The large church was quite full—about 700 people were present. By previous arrangement, all the survivors of Johnson's converts, numbering about twenty in the parish, were placed in the front pews. Three of



the oldest—John Smart, John Thomas and William Buck—addressed the congregation, in their own simple, but earnest style, carrying us all back to the time when the sainted Johnson labored among them with great success. It was a deeply interesting meeting, and all separated thankful to God for what our eyes have seen.

"How thankful ought our people to be, as I told them from the pulpit on Sunday morning, that they have the pure Word of God preached to them by the missionaries of the Church Missionary Society, and pastors trained up by them in the same old path. Our pastors, thank God, preach nothing but Jesus, and Him crucified. They know of Ritualism, and High Church, and Broad Church, and Low Church, only in the English papers. Some come to me to explain the meaning of these terms. Pray that the Lord may continue to smile upon us, and keep us still under the wings of the Church Missionary Society."—*Church Miss. Gleaner*.

#### Venice.

MR. MACPHERSON, of Dunkeld, the minister now supplying at Venice, sends the following notice of the wonderful work of God going on there:

"I am scarcely in a position yet to enter into details, or to speak very positively about the remarkable evangelical movement now fast progressing here, having only arrived at the close of last week in Venice—a week memorable as the anniversary of the departure of the Austrians from Venetia, and marked as the closing scene of a rule of combined despotism and superstition, as well as the dawn of a better and brighter day for this part of Italy. Following in the wake of my excellent predecessors in this field, Messrs. MacDougal and Campbell, I sallied forth early on Sabbath morning in a gondola on the Grand Canal, called at the principal hotels in the city, and ascertaining the names of English and American inmates, left a small printed notice for

each of the services in the Presbyterian Church, with an invitation to attend. At eleven o'clock I preached to a select audience, and at the close of the service invited those who were so disposed to accompany me to the evening meeting in another part of the city, conducted by Mr. Comba, the Italian pastor, for the exclusive benefit of the Italians.

"Two friends of the cause met me at the appointed hour and place of rendezvous in the Grand Piazza, whence we directed our course through many intricate windings and over innumerable bridges, thence across the narrow canals, to the Evangelical Church. Although only a short time behind the hour of meeting, we were obliged, from the crowd assembled in a hall capable of holding about five hundred, to take our position on a staircase, where we listened to the powerful address of the pastor, and were delighted with the marked attention and eagerness of the audience. Seated around the speaker were what might be called the body-guard, or *gendarmes*—a band of devoted Italians, in the prime of life, drinking in the words of their minister, and resolved that all attempts at interruption from the Popish party—of which there were several when the movement began—should be speedily silenced.

"Next to them were seated, in considerable numbers, an eager group of Italian mothers and daughters; and extending backwards, a crowded hall of the *operati* of Venice—all, apparently, inquiring after the truth as it is in Jesus, or groping their way to the light. A few stragglers on the staircase with whom we mingled were evidently spies, or men of sceptical tendency, doubting whereunto this movement would grow.

"Another place of worship has been opened within the last few weeks in another central part of Venice, with similar satisfactory results. In connection with this latter place, I may mention that the services of the minister's *gendarmes* were called into exercise, and the priesthood

party speedily and without ceremony ejected. As an instance of the trials and hardships some of the inquirers have to encounter, I was told that the wife of a workman, who himself cleaves fast to the Popish faith, was seized by her husband, dragged forth from the hall, unmercifully beaten by him, and threatened with pains and penalties by the priests. It is gratifying, however, to know that the tide is turning in favor of the mission, the Italian press in the hands of the Popish party finding it better policy to allow the movement to go on unmolested, and being even compelled to acknowledge that there is a reality in it, while the priests seem to look on in hopeless despair.

"A noble field for missionary and territorial work is opening, in the good providence of God, in Venice, and thus Christian friends in Scotland and England and America have a most favorable opportunity presented to them here of helping forward, in her Italian mission, the noble and venerated Waldensian Church, whom God has evidently intended as the spiritual regenerator of Italy. I am just acknowledging the receipt of a bill of 400 francs for the mission from an American gentleman; and since I began to write, have had the gratifying fact conveyed that a lady, who attended my ministrations on Sabbath, and who, therefore, witnessed the work, has resolved to give 2,500 francs towards building a church. I have been deeply impressed, from what I have already seen, of the wisdom of the Continental Committee in resolving to foster the work in Venice."

—*Free Church Monthly Record.*

### Belgium.

It is impossible not to see the hand of God in the preservation of the independence and liberties of Belgium. During the last twenty years the extension of the frontiers of France has been a question periodically cropping up to threaten the separate existence of a nation which has been ever since 1880 pointed to as the model of constitutional government on

the continent. "Liberty as in Belgium" was, under Louis Philippe, the motto of the followers of Montalembert; and if, during the reign of Leopold's father-in-law, the natural limits of France were never spoken of but as a thing of the past: *Nous l'avons en notre Rhin allemand*, very soon after the revolution of 1848 the abortive attempt made by a few ruffians escaped from Paris showed that in certain strata of society the idea had been only slumbering; since then it has, notwithstanding frequent denials, been always regarded as the secret and cherished project of the profound and astute politician who rules over, and so well understands the aspirations of the French people. Time will show whether those are right who attribute his quieting assurances to the grapes being sour, and believe he is only waiting until possible and foreseen complications may bring them within his grasp. But at present the Belgians are enjoying an amount of liberty, religious and civil, of which there has been no example in any Catholic country.

The small band of faithful men who have devoted the best years of their lives to make known the glad tidings of salvation in Belgium, where the Bible has been so long a sealed book, have done all they could to take advantage of these favourable circumstances. For the last thirty years the Scriptures have been largely circulated through the agency of the British and Foreign Bible Society; and many have been brought out of superstition, unbelief, and indifference to receive the truth as it is in Jesus. There is no inequality whatever before the law between Catholics and Protestants, and there is no work of evangelization which cannot be undertaken without fear of molestation, and, indeed, without certainty of protection; while in England we look aghast at the progress now making Romewards, here, apart from the swelling tide of opposition to Popery which is rising in all Catholic countries, we have evidence of a spirit of inquiry after better things, and can discern the blessing of God resting

on the zealous labourers who have been one after another called to preside over churches formed of those who have been enlightened by the study of the Scriptures purchased of the Bible colporteurs. Surely we may, trusting in those promises which are Yea and Amen, believe that there is a day coming when the hundreds of thousands of copies of the Word of God that have been distributed throughout Belgium will bear each its fruit, and that, instead of only twenty or thirty churches, they will be counted by hundreds. According to the last report of the Belgian Evangelical Society, the following is a list of the free churches in in Belgium, all of which are composed mostly, if not entirely, of converts from Romanism.

In Brussels, two chapels, in which the services are conducted in French, in connection with which there are regular meetings held in the villages of Céroux, Ohain, and Clabecq, besides an interesting little congregation of deaf and dumb. The evangelist, who is himself deaf and dumb, makes frequent visits in the provinces, where he has been the means of doing much good among his companions in affliction.

The Church of Charleroy extends throughout all the neighbouring communes, in several of which there are regular Sunday services. Strée-Beaumont, as well as Jumet, originally formed part of the Church of Charleroy, until it was found necessary to appoint a separate pastor for each, which the increasing number of converts call for in other villages did the income of the Evangelical Society admit of increasing its liabilities.

Frameries and Wasme are in the coal country around Mons, where are also two national churches, the pastors of which are zealous evangelical men. This little cluster of churches forms a real evangelical alliance, the different congregations often meeting in the same chapel on special occasions.

Hodeng and Namur are also prospering, both as regards the spiritual life

and the increasing number of their members.

In Liège and its neighbourhood there are no less than six separate churches: Liège, Grivegnée, Lize-Sersaing (where the celebrated John Cockerill established his extensive iron works), Nessonvaux, Sprimont, and Verviers; in the last of which the pastor of the National Church, M. Théophile Bost, is laboring to make converts to "Liberal Protestantism."

Of Flemish churches, there is one at Antwerp, where the work is making sensible progress both among Catholics and Protestants. At Brussels, where the pastor has with great success attempted open-air preaching. At first he met with constant interruption and disturbance; but on applying to the authorities for protection, it was immediately granted, and he has been preaching to between two and three hundred attentive hearers, who gladly receive the tracts distributed, and sometimes inquire the address of his chapel. At Roubaix, on the French frontier, is a prosperous church, composed of Flemish and Dutch workmen employed in the manufactories. And lastly, at Louvain, which, however, is about to be abandoned, the church has been greatly reduced by the departure of a number of members; the population of the town, which is the seat of the Roman Catholic University, is either indifferent or hostile, and all attempts to make an impression in the neighbouring villages have proved unsuccessful.

Although unable yet, with the exception of the French churches in Brussels, to support their pastors without assistance, the contributions raised in the churches increase each year; besides which, they respond liberally to the calls made upon them for the Dorcas societies, the fund for the support of Protestant orphans, missionary societies, &c. But what deserves notice, as a sign of the real interest felt in the work, is the formation of a lay association for providing pensions for the widows and orphans of the pastors, whose stipends are not such as to

enable them to lay anything by for the future: and, while testifying to the affection and gratitude of the churches towards their pastors, it does honour both to the pastors and their flocks, and bears witness to the fact that the Gospel is at last really taking root in Belgium.—*Christian Work.*

#### Abbeokuta.

ON the 13th of October last, without any notice, the crier was sent round to each of the missionaries laboring in this city, to inform them that no services would be permitted to be held. In the after part of the day, the Mission Houses, with one exception, were plundered, though it does not appear that any personal violence was offered to the missionaries. The missionaries assembled at the Ijaka Mission House, and there waited some means of quitting the city. The city of Abbeokuta, and the progress of Christian missions within it, has been deemed one of the few lights upon West African darkness, and we think the friends of the Church of England Missionary Society will find some cause for grief and wonderment in these sad occurrences. The reason assigned for the outrages is the abhorrence of the natives to the English Government; whatever it may prove to be, there is an amount of ingratitude in it we do not like to see. Years since, our Queen Victoria sent the chiefs a present of two Bibles, and pointed to it as the leading source of England's wealth. In the two successive attacks of

Dahomy against the city, the Egbas have had the moral support of England, and something more. We hope, from the character of the news received, that it will be found that the course pursued was under the guidance of mob law, to which the city, from its form of government, is more than usually subject, and that the next mail will bring a mitigation of these sad tidings. Even in the news we have, there is the statement that some of the people wished to take the part of the missionaries. By these actions the people have broken a treaty between the British Government and themselves, for the toleration of Christianity.

That our friends may not be too discouraged, we must say that, in a city whose inhabitants number between 100,000 and 150,000, of whom but a few thousands are Christians, it is not surprising that such an event should take place. The wonder is that they stopped short of taking life.

Fiji.—The Rev. Thomas Baker was some time since set apart by the missionaries in Fiji to labor in the part of the island now remaining in a state of heathenism. In company with a native missionary, he had arrived at the chief town of the Navasa tribes, and was set upon by natives and killed, with all his companions, except two. The statement of those who escaped leave not much doubt that the murdered party were eaten by the cannibals.

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### MISSION HOUSE, NEW YORK: JANUARY 22, 1868.

#### LATEST NEWS FROM THE MISSIONS.

INDIAN TRIBES.—*Creeks and Seminoles.*—The missionaries among these tribes are endeavoring, by educational and other means, to lay a broad foundation for the intellectual and spiritual improvement of the people. The missionary work grows in importance, and if the measures contemplated by these brethren are carried out, other laborers will be needed.

SOUTH AMERICA.—*Bogota.*—Rev. P. H. Pitkin, under date of November 14th, refers to the good attendance upon their Spanish religious services, and to some

marks of encouragement among the young. **BRAZIL**—*Rio Janeiro*.—The Rev. E. J. C. Schneider writes, Nov. 23d: "Since my last letter, two more persons, a man and his wife, have been received into our church on profession of their faith. Within the same time one of our deacons, a very useful man, was called to enter upon his eternal rest." To the church at Sao Paulo, Rev. A. L. Blackford says, four persons were received on profession of their faith, and six to the church at Brotas. Thirty more were anxious to unite with the latter church. Twelve children of members of that church were baptized.

**CHINA**.—The reports from different portions of this great empire, are, as far as they have been received, of a very cheering character and indicate expansion—thus, though God removed the past year one of the most successful native preachers of the Ningpo Mission, yet to the churches in this mission, and within this period, were added seventy persons.

**SIAM**.—Rev. S. G. McFarland, writing from Bangkok, November 7, says: "We enjoyed a delightful Sabbath here—the first Sabbath of November, at which four persons were baptized." This makes eleven persons that have been added to the church at Bangkok during the year. Another step in advance, was the licensure at a late meeting of the Presbytery, of Nai Klai, to preach the gospel. The brethren also say: "We have now for the first time a church with an eldership and a pastor elected by native members." Rev. S. R. House was lately installed pastor over this church. *Chiang Mai*.—The first report from this mission among the Laos has just reached us. It is full of hope. The missionary Rev. D. M. McGilvary and his family, arrived at this place on April 1, and were kindly received by the princes and people. A fuller statement of this report will be given in our next Number.

**INDIA**.—The Rev. J. F. Ullmann reached Calcutta on his return to India, November 19. The voyage was a pleasant one, and the religious services held by him were not without fruit. One young man, it was hoped, was led to Christ, and others were interested in their salvation. The Rev. J. J. Walsh had returned to Allahabad from his visit to Cashmere, for his health, much benefited. To the church at Lodiana two persons were received at their last communion—one, the wife of a native Christian; the other, a pupil from the Orphanage. The Rev. J. H. Orbison, in his letter of October 26, from Rawal Pindi, mentions that the native church of that place had made out a call to the licentiate Jogundra Chattar Bose.

#### DEPARTURE OF MISSIONARIES.

The Rev. R. Lenington and family, and Mrs. Schneider, wife of Rev. F. J. C. Schneider, of Rio de Janeiro, sailed from New York, December 25, for Brazil. Mr. Lenington has been laboring the past five years among the Portuguese settlers in Illinois, and is thus acquainted with the language of the people to whom he goes as an evangelist. Rev. David Herron of the Lodiana Mission, with his wife and child, sailed from New York for Liverpool, January 7th. Mr. Herron is returning to his field in India, where he was for many years an earnest laborer. Miss Isabella A. Nassau, of Lawrenceville, New Jersey, went in the same steamer on the way to join the Corisco Mission. She is a daughter of Rev. C. W. Nassau, D.D.

#### DIED,

At Sao Paulo, December 9, Rev. A. G. SMONTON, of Rio Janeiro.

This afflictive intelligence has just reached us, and it will send sorrow into many hearts as they become acquainted with it. He was nobly equipped for his work,

and was prepared to do much for Brazil; but his personal work is finished, though its influence will not die. His sickness was of short duration. Next month we shall publish a further account of this earnest, devoted, and able servant of the Lord.

## DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN DECEMBER, 1867.

**SYNOD OF ALBANY.**—*Pby of Albany.* Charlton sab sch 5; West Milton ch Ladies Missionary Society for Petchaburi sch 22.50; Balston Centre ch mo con 1.33, Ladies Society for girls in Siam 36; 18-ch Ballston Spa 28.92. *Pby of Mohawk.* Smithville Flats ch 7.50. *Pby of Troy.* Cambridge ch 97.55, sab sch 24.31. 223 11

**SYNOD OF ALLEGHANY.**—*Pby of Alleghany.* Bull Creek ch Rev. J. F. Boyd 40, and sab sch 5, for Tungchow sch; Centreville sab sch for debt 25; Mud-dy Creek sab sch for debt 10. *Pby of Erie.* Cochran-ton sab sch 35; Greenville sab sch 11. 126 00

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* 12th ch Baltimore add'l 12.10; Broadway ch Baltimore 12.25. *Pby of Carlisle.* McConnellsburg sab sch for debt 5.51; Green Hill sab sch for debt 5; Mechan-icsburg ch O. Saxton for Tungchow sch 20; John C. Dunlap 100, for Tungchow 100; Mercersburg sab sch for debt 66.50; Harrisburg ch 228.33; Gettysburg sab sch for debt 58.52. *Pby of Lewes.* Rehoboth ch 8.50. *Pby of Potomac.* North ch Washington 36.50, sab sch for debt 62.01; New York Avenue ch Washington 69.65. 784 88

**SYNOD OF BUFFALO.**—*Pby of Buffalo City.* Beth-an-y Centre ch 12.81; Central ch Buffalo 50. *Pby of Genesee River.* Central ch Genesee mo con 11.51, sab sch for debt 54; Portageville sab sch for debt 6. *Pby of Rochester City.* St. Peter's ch sab sch Ro-chester for debt 50; Port Byron ch 27.30. 211 62

**SYNOD OF CHICAGO.**—*Pby of Bureau.* Pleasant Ridge sab sch for debt 3.50. *Pby of Chicago.* Jef-ferson Park sab sch 110; Kankakee sab sch 3.50. *Pby of Rock River.* First German ch Galena sab sch 5; Franklin Grove ch 11, sab sch 2.25; Ashton ch 5; Middle Creek sab sch 8; Morrison sab sch for Benita mission 40.58; Galena South ch 70. *Pby of Schuyler.* Westminster ch Quincy 56.80. *Pby of Warren.* Galesburg sab sch for debt 30; Shiloh sab sch for debt 2.75; Knoxville ch 13.50. 863 68

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Wash-ington sab sch for debt 15; Belfast ch 2.35. *Pby of Cincinnati.* Seventh ch Cincinnati mo con 12.20, sab sch add'l for debt 30.03; 1st ch Walnut Hills sab sch quarterly coll 28.55. *Pby of Miami.* Mon-roe sab sch for debt 8; 3d ch Dayton 40, sab sch 12.50. *Pby of Oxford.* College Corner ch 16, sab sch 6; Reiley sab ch for debt 2.50. 173 13

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Waynesville ch Elm Grove sab sch 2; Brenton sab sch for debt 5; Bloomington sab sch for debt 8. *Pby of Kaskaskia.* Elm Point sab sch 20; Dry Point ch 8. *Pby of Palestine.* Hebron ch 6.25. *Pby of Sangamon.* Union Grove sab sch 8.50; Portuguese sab sch Springfield 16.05. 73 80

**SYNOD OF INDIANA.**—*Pby of Indianapolis.* Shel-byville ch 6.30. *Pby of Madison.* Vernon ch 13.35 sab sch 10.38, Infant class 8. *Pby of Vincennes.* Princeton sab sch 70. 108 01

**SYNOD OF IOWA.**—*Pby of Cedar.* Wilton sab sch 20; Priceton sab sch 5; Red Oak ch 16, sab sch for debt 26. *Pby of Dubuque.* First ch Bellevue 7.36, sab sch 11.92 for debt; Chester sab sch 1.66; Frank-ville sab sch 2.25; Pleasant Grove ch 6.48, sab sch for debt 1.75; Pleasant Point sab sch for debt 1. *Pby of Vinton.* First ch Vinton sab sch for debt 7.64; Big Grove sab sch for debt 3.11. 110 16

**SYNOD OF KANSAS.**—*Pby of Leavenworth.* Stran-gers sab sch Leavenworth. 4 00

**SYNOD OF KENTUCKY.**—*Pby of Louisville.* Fourth ch Louisville, a member 5. *Pby of Transylvania.* Richmond ch Rev. R. A. Johnstone 50, sab sch 2.30. 57 30

**SYNOD OF MISSOURI.**—*Pby of Palmyra.* First ch Hannibal sab sch add'l for debt 31.75. *Pby of South-west Missouri.* Calvary ch Springfield 55. 86 75

**SYNOD OF NEW JERSEY.**—*Pby of Corisco.* Evan-gasimba ch 73.87. *Pby of Elizabethtown.* Westfield ch 32.44. *Pby of Luzerne.* White Haven sab sch 5.75; Echley sab sch 6.75; Lehigh Tannery sab sch 8; 2d ch Pottsville sab sch for debt 50. *Pby of Monmouth.* Red Bank sab sch for debt 15; James-burg ch 22. *Pby of Newton.* 1st ch Mansfield 100; Hacketstown sab sch for debt 75; Washingtonville sab sch 7.54. *Pby of New Brunswick.* Fourth ch Tren-ton 29, E. B. Fuller and wife 51 for debt; 2d ch Cranberry 20; Titusville ch 32.75, sab sch for debt 16. *Pby of Passaic.* Boiling spring church mo con 31.04; 3d ch Newark mo con 28.47, sab sch Young People's Missionary Society 225; 1st ch Morristown mo con 101.75; Wickliffe ch mo con 12.21; Chester ch 35, sab sch for debt 25. *Pby of Raritan.* French-town ch 34.24, sab sch for debt 40.64. *Pby of Sus-quehanna.* Towanda ch mo con 10. *Pby of West Jersey.* Second ch Bridgeton 41.56, sab sch 44.28. 1,174 29

**SYNOD OF NEW YORK.**—*Pby of Hudson.* Flor-ida ch mo con 4; Monroe ch mo con 5; Washing-tonville ch 29.50; Goshen sab sch dist No. 10 for debt 11. *Pby of Long Island.* East Hampton ch 107.89. *Pby of Nassau.* Astoria ch mo con 29.69; 1st ch Brook-lyn mo con 63.80; south third st ch Williamsburg mo con 39.16, Miss Cella Davies 15.66; Throop ave

ch Brooklyn 60.18. *Pby of New York.* Forty-second st ch mo con 4.10; 1st ch Jersey City mo con 74.62; Rutgers st ch 252; Brick ch New York mo con 88.70; for Brazil mission 1.000, Mission chapel mo con 7.18, sab sch for Chefoo sch 500; 1st church New York mo con 232.65, for China 100; Yorkville ch mo con 10; University place ch mo con for Rio chapel 100 Mission sab sch for Rio chapel 50; Chelsea ch mo con 20; Palisades ch Dr. C. R. Agnew 20. *Pby of New York 2d.* Mt. Washington ch 200; Scotch ch Robert Carter and Brothers 500; Westminster ch Yonkers 91.38. *Pby of North River.* Calvary ch Newburg 28; Smithfield ch 75, sab sch for debt 11; Cold Spring sab sch 2. 3,732 46

SYNOD OF NORTHERN INDIANA. — *Pby of Crawfordville.* Terre Haute sab sch for debt 97.15. *Pby of Fort Wayne.* First ch Fort Wayne sab sch 106.53. *Pby of Muncie.* Calvary chapel Indianapolis, Inf't class for debt 9. 212 68

SYNOD OF OHIO. — *Pby of Marion.* Marion ch 14.60, sab sch 15, for debt 4. *Pby of Richland.* Bladensburg ch 6.40; Blooming Grove ch 9.35; Clearfork sab sch for debt 2.70; Shelby sab sch 8; Mt. Vernon sab sch to sup child at Tungchow 74. *Pby of Wooster.* Chippewa sab sch 12; East Hopewell and Nashville sab schs 25; Holmesville sab sch 22. 193 05

SYNOD OF PACIFIC. — *Pby of Benicia.* Napa sab sch for debt 14. *Pby of Oregon.* Eugene City sab sch for debt 9. 23 0

SYNOD OF PHILADELPHIA. — *Pby of Donegal* First ch Mt. Joy 33. *Pby of Huntington.* Wes Kishacoquillas sab sch 34.06; Spruce Creek sab sch 16; Waynesburg and Newton Hamilton chs 69.15 Lower Tuscarora ch 25.25; Shavers Creek ch 8 Waynesburg sab sch for debt 15. *Pby of New Castle.* Faggs Manor sab sch for debt 61.38. *Pby of Northumberland.* Briar Creek ch 6.50, sab sch for debt 2.30; Light st ch 7.50, sab sch for debt 4.80-New Columbia ch 16, sab sch for debt 2; West Hemlock sab sch for debt 90c; Chillisquaqua sab sch for debt 5.25; Mooresburg sab sch for debt 2.50. *Pby of Philadelphia.* Arch st ch Philadelphia A. C. M. for China 5; South ch Infant sab sch add'l 26, a little boy 3; 7th ch sab sch for debt 250.24. *Pby of Philadelphia Central.* Second ch half mo coll'n 7.61; North ch sab sch for debt 70.12, Infant sch 13. *Pby of Philadelphia 2d.* First ch Easton, a lady for chapel at Rio 5; Doylestown ch 42; Abington ch 27.93, sab sch for debt 7.50; Neshaming ch 82.75; Frankford sab sch for debt 100; Bridesburg sab sch for debt 50; Allen Township ch 40, sab sch for debt 9. *Pby of Shanghai.* Shanghai sab sch for debt 14. 1,053 69

SYNOD OF PITTSBURG. — *Pby of Blairsville.* Johnstown sab sch for debt 70. *Pby of Ohio.* Concord ch 12; Pittsburg 2d ch Infant class 15. *Pby of Redstone.* Pleasant Unity sab sch for debt 5. *Pby of Salisbury.* Rayne sab sch for debt 12.02; Indiana ch 100. 214 02

SYNOD OF ST. PAUL. — *Pby of Chippewa.* Chippewa Falls sab sch for debt 5.50. *Pby of St. Paul.* First ch Hudson sab sch for debt 3.75; Westminster ch Minneapolis mo con 2.50; Central ch St. Paul sab sch 55, Infant class 10. *Pby of Southern Min-*

*asotta.* St. Charles sab sch for debt 2; Fremont sab sch for debt 2; Harmony sab sch for debt 2; Owatona sab sch for debt 5. 88 75

SYNOD OF SANDUSKY. — *Pby of Michigan.* Woodhull sab sch and Bible class for debt 8.50. *Pby of Western Reserve.* Lafayette sab sch 1.25. 9 75

SYNOD OF SOUTHERN IOWA. — *Pby of Des Moines.* Chariton ch 17.75. *Pby of Fairfield.* Salina ch 2.75, sab sch 4.75. *Pby of Iowa.* Evan's St. Peter's ch 6. 31 25

SYNOD OF WHEELING. — *Pby of New Lisbon.* Beloit sab sch 3.55. *Pby of Steubenville.* Wells-ville sab sch add'l for debt 16; Centre Unity ch Hanna Fund 366.10. *Pby of Washington.* Second ch Wheeling 125; 1st ch Wheeling 20.50; 1st ch Washington mo con 16.28; Three Springs sab sch for debt 5; Beech Place sab sch 19. *Pby of West Virginia.* Morgantown ch twelve mo con's 49.30; Kingwood ch 10 50, Sammy, Willie and Mary for debt 1.50; Sistersville ch 6.55; Bethel ch 8. *Pby of St. Clairsville.* 5.00 credited in October to Rev. G. W. Chalfant, should be to donor unknown. 647 36

SYNOD OF WISCONSIN. — *Pby of Dane.* Note Vernon sab sch 9.44, acknowledged last month, should have been Verona sab sch; Plattville Ger'n ch 1.85, sab sch 2. *Pby of Milwaukee.* Ottawa sab sch for debt 2.43; Delafield sab sch for debt 2.57. *Pby of Winnebago.* Depere sab sch 8, and mission sab sch 2, for debt. 18 85

SYNOD OF NORTH CAROLINA. — *Pby of Catawba.* Concord col'd ch 6; Rocky River ch 6; Poplar Tent ch 6; Bethpage 2. 20 00

Total received from churches, \$9,750 71

LEGACIES. — Estate of Isabella Fulton, deceased, Phelps, N. Y. 120.90; Legacy of Dr. Kilborne, dec'd, Ohio, less tax and Exchange 187.75; Bequest of Mrs. Ann Piper, deceased, Ill., less Exchange 49.88; Bequest of Susan M'Means, deceased, Hamilton, O., 327.14; Less Government tax on Mar't Hawkins legacy 72, and on John Means legacy 82.06. 531 61

MISCELLANEOUS. — James M'Clellan, Jefferson, Ind. 10; Lawrenceville High School mo con 50.12 Lehigh Gap mission sab sch for debt 2, Hattie and Frank 50c, Willie B. 25c, Mrs. S. and children for debt 1.50, Ella 35c, Bobb, 35c; Cen. Pres. ch Hamilton, Canada, to con Benj. E. Charleton L. M. 275; R. M. Oliphant 200, Prem 80; Locantaka sab sch for India 20; Religious Contribution Society, Theological Seminary, Princeton N. J., 21; Little Minnie Botsford 1; A. M. Bruen, Scarsdale 500; A Friend for debt, Portageville, N. Y. 5; Mrs. Randall's little ones 1.75; Miss C. R. Watt, Columbia, Tenn. 2, her sab sch 1; J. J., Hamilton, Pa., 7; savings of Lizzie, Kate, and Sallie 1; Mrs. L. M. Miller, Niantic 5; Rev. A. G. Compton, Arcata, Cal. for Rio chapel 5; John E. Parsons Esq. 100; 1st Portuguese ch Jacksonville, Ill. sab sch 27.15 and Johnny and Ja's Cherry 35c to sup young man in Brazil; Thank offering from E. and L. K. 6.10; Rev. E. C. Wines 10; Mrs. Catharine Kinsey, Delaware County, Pa. 5; Valmont ch sab sch Colorado 21.50; A Lady, Delaware 5; Reformed German ch Dayton, O. 15. 1,500 43

Total Receipts in December, 1867 \$11,789 74  
WILLIAM RANKIN, JR., Treasurer.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

MARCH, 1868.

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## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### REV. ASHBEL GREEN SIMONTON.

THE death of Rev. Ashbel Green Simonton, of Rio de Janeiro, Brazil, was announced last month. We now, according to promise, give a fuller account of this estimable and devoted missionary.

Ashbel G. Simonton was born in West Hanover, Dauphin county, Penn., January 20, 1833. His father, who was a physician of that place, and resided there until his death in 1846, was a great admirer of Rev. Ashbel Green, D.D., formerly President of the College at Princeton, N. J. That name he gave to his son, remarking at the time of his baptism, that he "hoped that his boy would some day become a Dr. Green."

After the death of the father, the family went to Harrisburgh, Penn., and there young Ashbel commenced his academic studies. In his sixteenth year he entered Princeton College, and after taking a full course graduated in 1852. He went to Mississippi the following year, and spent two years in teaching. It was while engaged in this work that he was taught of God, and consecrated himself to his service. His thoughts were soon turned towards the ministry, and the prayers of his friends were answered.

In the fall of 1855 he became a member of the Theological Seminary of Princeton, and it was during the first session and under a sermon preached by Rev. Dr. Hodge, that he was led to consider his duty to the Foreign Missionary work. "I then resolved to examine the question seriously and prayerfully, and suffer nothing to interfere with its decision." This examination was thorough and protracted, and the conclusion reached was that he must preach Jesus to the unevangelized. This decision made him strong in purpose, firm in resolve, and gave coloring to his after life. He allowed nothing to interfere with his duty or turn him from his determination to preach the Gospel in regions beyond. He was ready and did make sacrifices, that he might be in every sense a missionary of the Cross.

About the time he was considering what the Lord would have him do, the Board of Foreign Missions was considering the importance of enlarging their evangelistic efforts in South America, and their attention was specially directed to Brazil as an inviting field of missionary labor. From this and other circumstances his thoughts were turned to Brazil, but in his application to go as a missionary, he left this matter as to place in the hands of the Executive Committee.

He was appointed December 6, 1858, was ordained by the Presbytery of Carlisle, and sailed from Baltimore, June 18, 1859, and arrived at Rio de Janeiro, August 12, where he was kindly received by the American merchants and others. As opportu-

nities offered he preached to the English-speaking population of Rio, but he felt that this was subordinate to the great work of studying the language, and preparing himself to proclaim salvation to the natives of the land. He threw himself heartily and at once into his work, and sought at the outset to lay the foundations of the mission firm and broad. The Sabbath-school was organized; the Bible disseminated; colportage inaugurated; a church established; the printing-press put in operation, and its regular issues, always on the side of truth and righteousness, were sent forth and are doing not a little to make the Brazilians acquainted with Protestant faith and practice.

At first he moved cautiously, in regard to direct evangelistic effort, not knowing how far the authorities would tolerate the attempt to propagate a religion different from the established faith of the people; but as there was no interference on the part of the government, he and his associates waxed bolder and bolder, and were ready not only to set before the inhabitants a full Gospel, but to show the absurdities and heresies of Romanism. A church was organized in Rio de Janeiro in 1862, of which he became the pastor, and to which at almost every communion were additions from the church of Rome, or those who had been reared under its blighting influence. He had not only for years the care of this church, but also of the press. The "*Imprensa Evangelica*," a religious monthly, was issued by him, of which he was not only editor, but the main contributor to its pages. The education of young men for the ministry: the necessity of a religious literature; and the pressing and increasing urgency of a chapel sufficiently large to accommodate the people who could be drawn to it, weighed heavily upon him, and in seeking to meet all these claims, he no doubt overtaxed his strength.

It is easy when apart from the scene of toil and the varied and constant demands made upon the missionary to blame him for attempting too much, but as the work grows upon his hands, as the calls multiply, as he sees the people perishing or turning to the Lord, he must do what he can to answer these voices and meet these calls. And he is not often so much to blame as the church that leaves him single-handed, or furnishes so little to increase his helpers, or lighten the pressure upon him. Except by a few months' relaxation from his labors in 1862-3, his whole career in Barzil was one of unwearied effort in his Master's service. His tours, or change of place, were made subservient to his great work.

Not feeling well he took a trip to Sao Paulo, and reached the house of Rev. A. L. Blackford, his brother-in-law, on November 27. Soon after his arrival, though far from well, he began an article for the "*Imprensa*," and wrote some pages, when he was compelled to desist, and the pen was never taken up again. Medical treatment was procured, but his fever continued stubborn, and though not at first considered dangerous, yet in the development of the disease, friends became alarmed, and in spite of all that skill and devotion and affection could do, he sank to rest on the morning of December 9.

Through his whole sickness he expressed no desire to recover. When asked if had any message for friends at home, he said: "Nothing special, tell them I loved them to the end." Had he any message for the Board? "Tell them to go on with their work." Any message for his church at Rio? He replied, "God will raise up another to fill my place. He will do his own work with his own instruments." Seeing his sister much troubled, he said, "we can only lean on the Eternal arm and be quiet."

He was buried on the same day he died, in the Protestant cemetery at Sao Paulo.

The law would not permit the removal of his remains to Rio Janeiro, and it also required interment within twenty-four hours after death.

In May, 1863, Mr. Simonton was married to Miss Helen Murdoch, of Baltimore, who died in Rio de Janeiro, June 27, 1864. This was a heavy blow to him, but he was fitted by it to comfort others in their sorrows.

Mr. Simonton was well adapted to his work. He had acquired a fine command of the language, and used it with power. Says one who knew him well: "As a sermonizer he had few if any superiors. Some of his published sermons have been greatly blessed in carrying conviction to the hearts of readers and leading them clear out from their errors to the Way, the Truth, and the Life. One upon the words 'It is finished' has been the instrument of opening the eyes of more than one to the *perfect* character of the sacrifice made on Calvary, and thus leading them to abandon false sacrifices."

Of him, says the Rev. A. L. Blackford: "He was looked upon by all the members of the mission as our leader and chief stay, as he had been our pioneer. We took no important step, save from absolute necessity, without first hearing his counsels. The most talented, most learned, and best informed of our members; master of the language, and possessing in an unusual degree tact and prudence for planning and executing, we have no one left to fill his place."

He was held in the highest esteem by all who knew him; not only by the foreign residents, but by the Brazilians. The following resolutions, drawn up by James Monroe, Esq., U. S. Consul, and adopted at a meeting held at the Consulate, December 18, will show how he was regarded by his own countrymen:

*Whereas*, It hath pleased Divine Providence to remove from us by death our highly esteemed and beloved friend, Rev. A. G. Simonton, in the midst of his usefulness and in the full vigor of early manhood, therefore,

*Resolved*, That in the death of our lamented friend, we feel, each of us, that we have experienced a great personal bereavement; and we desire to gather about his grave with those who were united to him by ties of kindred blood and mingle our tears with theirs.

*Resolved*, That having been intimately acquainted with Mr. Simonton for several years past, we found in him a man of rare intellectual and moral endowments; a Christian, whose sense of duty for himself was joined with a large spirit of tolerance towards others,—a moralist, whose irreproachable purity of life found nothing uncongenial in innocent enjoyment,—a gentleman, whose manliness was kind, whose frankness was delicate and whose outspoken convictions never gave offence, and were received with respect, if they were not adopted. As a neighbor, he took the most friendly interest in whatever concerned the welfare of others, and long shall we miss his cheerful greeting at our places of business, and the added charm which his genial presence never failed to lend to the domestic circle. He was gentle and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy.

*Resolved*, That we respectfully tender our sincere sympathy to the afflicted relatives of the deceased in this country and in the United States, and to his bereaved associates in this Empire; and we promise to unite with them in keeping alive in our hearts the memory of our excellent friend, and in humbly endeavoring to imitate the virtues which adorned his character.

These few facts will show the seemingly great loss which Brazil and the cause of truth have sustained by the removal of our young brother. His endowments and acquisitions had placed him in the front rank of missionary workers, and had his life been spared, he could have done much to advance and guide the affairs of the mission. But He who never does wrong took him from earth at the most fitting time. Heaven needed a new voice and Brazil new workers. God times every thing in the interests of his Son. May his death bind our Church closer to that land which holds his remains; may it awaken a new interest among us for its needy millions; may it bring forth laborers in that and in our own country who shall follow his footsteps, and gather where he has sown, and from it may a new impulse be given to all the agencies in operation for the moral and spiritual elevation of Brazil.

## COMMUNICATIONS FROM THE MISSIONS.

*Light and Shade.*

WE bring together this month some facts of interest from different fields, as showing the progress of the truth or the opposition which it meets, and as setting forth some encouragements, with the seeming discouragements which the laborers have in their work.

The demand for men and means, keeps ahead of the Church's supply. Every advanced position taken by the Missionaries not only calls for additional outlay, but prepares the way for another advance. Thus, from our single station at Ningpo, have sprung several outstations with their organised churches and their efficient laborers. The call from the whole field to the Board keeps steady, though it at times gathers in volume and in strength—GIVE, DO. This is cheering, as showing how God is going before his people and beckoning them to follow. At one time the appeal is for an additional number of men; at another for establishing schools; at another for planting a new station, and at another for aid to build a chapel or purchase a building where religious services can be held.

In this last category at the present time is Bogota. Two men are ready to preach, and they want a room sufficiently large to accommodate all who are prepared to come or who can be brought together to hear God's message from their lips. In writing on this subject Mr. Wallace gives the following

## EXAMPLE OF BENEVOLENCE.

One of the young native converts, whose father is an artisan, and who only within the last year or two has been able to make a livelihood without assistance from his father, offers to give fifty dollars towards our church. He is a young man just starting in life, anxious to set himself up in some business, but, all the capital he can command is four hundred dollars, or

at most five hundred dollars, and yet he gives one-tenth of all he is worth."

The Rev. Mr. Schneider, of Rio Janeiro, mentions a similar case in Brazil, and says: "Yesterday I heard from a poor Swiss colonist, who lives in one of the colonies where I formerly labored. The money, ten dollars, which he sends to the board, and the spirit with which it is given will appear, when you consider that he is an old man; that he has quite a large family, most of whom are very small children; that it is only about two and half years ago that he succeeded in paying off the last installment of the debt which he contracted about ten years ago for passage money and other expenses in coming to Brazil; and that he lives in a small cabin without a pane of glass in the windows, or a board upon the mud floor. Would that a similar spirit animated many at home. How much more efficiently the work of missions could then be carried on, and how much more earnest and frequent would then be the prayers that ascend to God for the success of the gospel in the dark places of the earth."

The influence of truth is felt often far beyond the mission station or the immediate scene of evangelistic efforts. Sometimes one comes from afar and hears a missionary speak of Jesus and the way of salvation, and he tells how one in his village died calling upon Jesus as his only Saviour; or it occasionally happens that the missionary in his itinerations meets one who has the Bible, and knows its truths, and believes in Christ; or a letter comes to the servant of the Lord from one who has been led to Jesus, and wishes further instruction in the doctrines of the cross. Scattered through every country where the heralds of salvation are laboring are some of God's hidden ones.

A letter from one who lives far from the sanctuary in Brazil, was written to a female member of the church in Rio

Janeiro. Part of this letter we append. It is from a *Brasilian Slave*.

"In regard to what you told me in your first letter I am convinced that everything that moves upon the earth is God's, and that everything that is good comes from Him, and everything that is bad comes from ourselves and from our sins. Through his mercy we can overcome all difficulties, and without him we are nothing. Through Him and his gospel we can do many things; and a single word of his is sufficient for the salvation of my soul, and for every blessing in this life. I ask Him every day that he give me patience to bear my cross and to overcome all the difficulties of this life until I shall reach the summit of Calvary, and from its heights shall say: 'It is finished.' There remains only the future life, and nothing more. This life passes away, and the other is eternal. Everything that is in the world is vanity, and earthly. God is a spirit and to Him we should flee.

"The number of our brethren is augmenting more and more through all these parts. What we need here is a minister of our church. But let it be done as God wills."

The opposition of Hindus to any member of their family becoming a Christian is most intense. No greater calamity can befall the household. It is the most heinous of sins. Not a few, who desired openly to profess their faith in Christ, have been poisoned, or spirited away, or drugged so as to destroy reason. When such have decided to be baptized and have gone to the house of a missionary, every effort is put forth, every possible inducement offered, and all means attempted both foul and fair, to turn them from their purpose and prevent their baptism.

#### BAPTISM FRUSTRATED.

The native Catechist at Futtehpore, India, sends an account of an interesting young man who wished to be baptized. He says, in a letter to Rev. J. J. Walsh:

"I am sorry to say in regard to the in-

quirer who met you that he was much persecuted by his father and some others. Even some of them also came into our Mission Compound in search of him, but he concealed himself about two or three days in our Christian houses; afterwards when he made known himself, some of his relatives came and persuaded him to go to his house but he said "I will not, go with you;" at last his father came and invited him to come over to his house and dine with them, and also said to him "whenever you like you may come here to the Mission Compound without any hesitation." Upon this condition he went to his house, and by this means they cheated him and took him away from his house and treated him badly for being a Christian; and now at present he is sent by his father and some others to a distant place. But I believe when he will get away from them he will come back again. He was ready to come out and join the people of God."

In all our missions schools in India are many bigoted Hindus and Mohammedans. They pay an outward deference to Christianity, and run the risk of becoming true disciples of the Lord in the wish to learn English etc., so as to improve their worldly condition. In a class we taught in one of the High Schools, three young men out of six become decided Christians, and one of them died in defence of the truth.

At times, however, their hostility to Christianity is shown, and they desire to conform as little as possible to its demands. The Rev. Mr. Wyckoff of Mynpurie, mentions the following case in point:

"Not long since, as I have church now on Sabbath mornings in the school house, I asked the teachers and pupils to show respect to the worship of the true God, by standing up in prayer. I thought there would be no difficulty about it, as they do so every other day in the week, at the opening of the school in the morning, with reading the Scriptures and prayer. But the opportunity was too good to show their hatred to Christianity to be

lost, so some of them refused. When I asked what were their objections, one said: 'If I would leave out the name of Christ he would most willingly stand up.' I told him I could not, for only in his name could our prayers be heard. Another wished to know 'if I would worship their gods, as I wished them to worship our God.' I replied, 'this is not a parallel case, as our God is true and yours are false.' The result has been that four of the teachers, and about twenty of the scholars have left the school. But I think it will be all the better for this thinning out, as I have thus got rid of a troublesome element and, at any rate, a little commotion is better than the stagnation we usually have, as some people in the city where there has been much talk about it may learn that there is a Mission School here, which, perhaps, they did not care to know before."

### Laos Mission.

#### CHIENG MAI.

OUR readers will peruse the following letter with much pleasure. It is the first communication from our new station among the Laos, and from the only missionary on the field. The Rev. J. Wilson and wife are on their way to join Rev. D. McGilvary. Sympathy for these brethren will be felt by the Church, and for them earnest supplication will no doubt go forth.

*Uncertainty of the Mails.*—It is now a little more than six months since we left Bangkok, and three since we reached this distant field of labor. Our mails from this place are so uncertain that I have had but little heart to report ourselves often, and this, together with the press of business incident to a new station, will account for your not hearing from us oftener. You will be able to appreciate our feelings in this respect, when told that that the boat by which we sent our first letter of April 20th, was delayed, as we have just learned, two months in Rahaang,

and now after waiting six months for our first mail from Bangkok, the boat that had it was robbed near Rahaang, and our two packages, including five months' home mail, were lost. They were sent in charge of a foreigner on his way up with money to buy teak timber for an European house. He was attacked by a band of robbers, his money and other goods, including our packages, were lost, one of his men was killed and himself badly wounded.

*Sadness at the Loss of the Mails.*—The sad loss of this mail has been one of the hardest trials we have had to bear, thus far, in coming to this field. It cast a sadness over us that it was difficult for a time to throw off. The prospect of its arrival had helped to cheer us during our first months here, and just as we were beginning to expect it daily we received a note informing us of its loss. Our little daughter cried over her disappointment in not hearing from relatives, and not receiving some little tokens expected from them, and it is possible a tear might have been seen in older eyes with stronger nerves than hers. It is one of the trials to which we may be again exposed, being so far from all regular mail communication, but it is a part of the price that must be paid for bringing the gospel to the Laos. Viewed in this light, it should, with all others, be esteemed as trifles in comparison with the priceless boon, which in the gospel of Christ, it is our privilege to bear them.

Even the loss of the mail made us appreciate more than ever the kind Providence that had just brought us safely along the same route, without accident or fear.

*Reception by the People.*—You are aware that we reached Chiengmai by the first day of April, and were kindly received by the princes and people. The king had just gone before our arrival, on a military expedition against the *Red Karens*, who make frequent invasions on his timber

forests on his western border. He returned on the 14th ult., having been but partially successful in his expedition. We had hoped for his return in time to get a permanent location for a more comfortable dwelling during the rainy season, but in this we were disappointed; he staid till the rains rendered his longer delay in the forests dangerous. In view of this fact, we had made a bamboo addition to our sala, in which we must now reside another year. We had almost begun to await the king's return with anxiety on another account. A rumor was in circulation among the common people, that rather an ominous hint had been made against any one receiving money from the foreigners. Whether true, or in what sense it was to be taken, no one knew; but we lost our teacher on the strength of it, though he knew the king had given us permission to come, and I had obtained special permission from the highest acting authorities to employ him, and he had received a command to come. But still there was a general fear of being found in any way in our employment, though our temporary home was daily thronged with visitors as before.

*Kindness of the King.*—On the day after the king's return, I visited him, and was even more kindly received than I had anticipated. He manifested pleasure at our coming to his country, expressing his fears, however, that in a poor inland country, we should suffer for many of the comforts that we had been used to in Siam. He wished to know if I had looked around, and had my heart set on any particular location for building. In fact, I had never seen him so free or so pleasant in any interview in Bangkok. On the following Saturday, I visited him again, as it was a time when his people called on him to present the compliments of the Songchran holidays. The holidays were past, but as he was off in the army at the time, that day was appointed in its stead. The large hall was nearly full of offerings, mostly bouquets or pyramids of

flowers, some made into artificial trees, presented by the princes and noblemen. They were all prostrate when he came out. As I was standing, and the exercises were to be long, he sent for a chair and kindly invited me to be seated, while some papers were read presenting to him the compliments of the season, and appointing some new officers of government. When that was over, they withdrew to another room to perform some ceremonies, to which I did not go. That afternoon he called on us at our sala, being carried by four men in his sedan, with a large train of princes and attendants. After a short, but pleasant visit, he invited me to go with him to select a place for a Mission Compound. The one that he preferred himself, is a very eligible one, the only objection being to it, that it is not on the river. But still that is a minor consideration here, where none of the city is on the river bank. The nearest point of the city wall to the river is a little more than a quarter of a mile; between these is an open place.

*The advantages of the Place.*—It is near the most public road from the only bridge to the principal gate of the city, being sufficiently private for a dwelling, and public for a station. Quite a recommendation, too, is that it will cost nothing. He said if I would have that place, I might make it as large as I please. He would prefer to give that, as those on the river are all occupied, though he said he could remove any of the present occupants for us, but I would be unwilling to do this, without making compensation for a part of their loss. There were several other places that he pointed out, that we might have if that one did not suit us; he left the matter open for the present, as it is too late to commence building any way. I would like to have the advice of Bro. Wilson on the subject if he will get here in time, the next season, though, I think we will take the place the prince prefers.

*Royal Influence.*—At our request, he suggested a teacher better than our for-



mer one, and gave him immediate instructions to come. The next day the former one came back, very humbly apologizing for leaving us, saying to us that he feared the king, and would like to be employed again, and was quite disappointed to find he had lost his situation.

I have been more specific in giving the details of our reception by the king, because, humanly speaking, so much depends on it. If you would know how we are situated here, you might just enquire how we stand with the king, and it is the best evidence that he is not opposed to our being here, that both princes and people visit us, evidently without fear.

*The Climate—Influence of Medicine.*—

The past season has been a very trying one; although several degrees further north than Bangkok, the climate is neither so pleasant nor so healthy. Being a plain, cut off by mountains from any sea breeze, it is excessively hot and sultry in the dry season. We distributed more quinine the first two months that we were here, than had been done at our former station, in Petchaburi, in six years. Our supply was soon exhausted, except a little that I have reserved for family use, though I had brought over five bottles. It is likely to be in such demand, that it will take a larger bill for the mission to keep us supplied, than I would be willing to present annually. I have, therefore, ordered a larger supply at my own expense, with the design of selling it for enough to make it pay for itself. Our little medicine chest gives us a favorable introduction to many of the people, that would otherwise be indifferent to us. In some cases, they have seemed really grateful, and in one case, there seems to be some hope the medicine administered to the body has opened an avenue to the heart for conveying instruction that may prove to be the saving of the soul.

*True Courage.*—Notwithstanding the oppressive heat of the past season, and the

prevalence of fevers, we are thankful to be able to report, that our health has been as good as usual. We shall feel some anxiety during the coming rainy season; there must be a great deal of fever cases here towards its close. Our accommodations, at best, will not be very good till we build. Our sala is low, and for a month or two the mire will be nearly a foot deep all under the house, and through the yard. Yet our hopes and trust are in Him who has so mercifully led us hitherto. *Pray for us*, that the door so open to us here may be entered, and the field so white with the harvest may be successfully cultivated.

P. S.—A portion of our lost mail was found by the Siamese officers, who were in pursuit of the robbers, on the river bank where it had been cast, and was forwarded to us, and reached us August 1st.

*A Trip up the River Han in China.*

In reading over the *Missionary Recorder*, published at Foochow, China, I was interested in the following account of a trip up the river Han. It was made in Oct., 1866, by Mr. Wylie, agent of the British and Foreign Bible Society. It gives a glimpse of the interior of China and of the accessibility of those millions yet unreached to the proclamation of the truth. I shall take the liberty of abridging and modifying the article, as the original has some details, which, though interesting to Missionary readers in China, would hardly be appreciated on this side of the globe.

Let me also say, by way of introduction, that the Han is one of the numerous affluents of the Yang-tsze—the latter being the Amazon or Mississippi of China, the Han occupying something of the relative position of the Ohio. The Han rises in the mountainous region of Shen-se and after a general south-easterly course of 1000 or 1200 miles, empties into the Yang-tsze some 300 miles from the mouth of the latter. The junction of the two rivers is an important commer-

oſal centre. There are three cities located there, ſituated ſomething as New York, Brooklyn, and Jerſey City, with a population, before the rebellion, but little inferior to London or Jedo, and with the ſhipping extending for miles up each river.

On entering this river, ſo new to us, Mr. Wylie could not but be reminded that this traffic and theſe junks and boats, with their various flags and ſteamers, were but the continuation of a commerce which had been in exiſtence for 4,000 years. In fact, the "Tribute-Roll of Yu" gives the names of articles which were then carried from one part of the country to another, ſuch as "feathers, hair, ivory, and hides, gold, ſilver and copper, grindſtones, whetſtones, arrow-head ſtones, and Cinnabar bamboos, ſilken fabrics and pearls."

The travellers, conſiſting of Mr. Wylie, another European and four Chineſe, embarked in a commodious native ſailing boat. The water of the river was twenty feet lower than the ſummer level, but was ſtill a large ſtream. For ſome 12 days the country through which they paſſed was nearly level, with hardly any hills in ſight. At the firſt conſiderable town was a cuſtom- houſe where every boat paſſing up or down has to be examined; but on a ſingle declaration that their object was the circulation of the Chriſtian Scriptures, they received a ticket to paſſ without the ſlighteſt delay. Every few miles they paſſed towns of conſiderable trade, where the people ſeemed generally in a proſperous condition.

"Where there is a large boating population," Mr. W. ſays, "there are uſually a number of unruly characters who require to be cauſtiously dealt with. As a rule, however, we found the inhabitants moſt friendly and the good feeling was ſufficiently dominant to overrule any tendency to tumult." In this part of the river they found pyramidal brick ſtructures erected at ſharp turns of the river to reſiſt the force of the cur-

rent. On the river, they came conſtantly in contact with barges laden with double-wheeled barrows; to be uſed as vehicles of transport for the troops operating againſt the Mohammedans in the weſtern part of the Empire. The uſual cargoes bound ſouthward were moſtly a cotton of an inferior quality, raiſed in the province through which they were paſſing. The veſſels aſcending the ſtream were laden with pottery and miſcellaneous cargoes, including European goods. An inferior ſlaty Anthracite coal was expoſed for ſale which came from the hills not far diſtant.

As they paſſed further up the river, a range of tolerably lofty hills appeared, nearly parallel with the river on the right bank and about a mile diſtant from it. On the other bank a lower range appeared from which is quarried a coarſe, red grit ſtone much uſed in building at Hankow, one of the cities at the mouth of the river. In this region ground nuts and tobacco were largely cultivated. Cities and villages were paſſed and occaſionally the mouth of a river ſuch as the Pih-ho, navigable for a hundred miles for boats of a medium ſize. Here they paſſed large numbers of junks and boats, many of which were carrying ſtudents to attend the literary examination about to take place at the prefectural city of Seang-yang. This, with the oppoſite town of Fan-ching, was the moſt important place which they paſſed. The ſhipping here was very denſe. "Scarcely had we caſt anchor in the middle of the river, when a few boats put off on a tentative adventure. On returning aſhore and reporting their reception, the excitement became prodigious. Every ſmall boat was taken up for the ſervice; the daring, the curious, and the incredulous crowded the deck, roof and ſides of our boat from morning till duſk at night, with little abatement of the intereſt for two days, while the ferrymen reaped a golden harveſt plying to and fro. Withal we found the people in general very friendly, and little occurred to interrupt

the harmony of our intercourse, the demand for our books being almost unparalleled." This city is an important fortress, and is about 400 miles by water from the mouth of the river, and is at the foot of a tolerably lofty mountain range. The walls are in good repair and a garrison is stationed there. This city was visited by Marco Polo, who speaks of it in his time as a considerable city, having under its jurisdiction twelve wealthy and large towns. The further notice of this place by Marco Polo is as follows: "It is a place of great commerce and extensive manufactures. The inhabitants burn the bodies of their dead and are idolaters. They are the subjects of the Grand Khan and use his paper currency. Raw silk is there produced in great quantity, and the finest silks intermingled with gold and woven. Game of all kinds abounds. The place is amply furnished with everything that belongs to a great city, and by its uncommon strength it was enabled to stand a siege of three years, refusing to surrender to the great Khan [that is of the Mongols then governing the empire] even after he had obtained possession of the province of Manje. The difficulties experienced in the reduction of it were chiefly occasioned by the armies not being able to approach it except on the northern side; the others being surrounded with water, by means of which the place continually received supplies which it was not in the power of the besiegers to prevent. When the operations were reported to his Majesty, he felt extremely hurt that this place alone should obstinately hold out after all the rest of the country had been reduced to obedience. The circumstance having come to the knowledge of the brothers Nicolo and Maffeo [Marco was the son of the former and the three were over twenty years in the East, about the middle of the 13th century], who were then resident at the Imperial court, they immediately presented themselves to the Grand Khan and proposed to him that they should be allowed to construct ma-

chines, such as were made use of in the West, capable of throwing stones of three hundred pounds weight, by which the buildings of the city might be destroyed and the inhabitants killed. Their memorial was attended to by the Grand Khan, who, warmly approving of the scheme, gave orders that the ablest smiths and carpenters should be placed under their direction; among whom were some Nestorian Christians, who proved to be most able mechanics. In a few days they completed their mangonels according to the instructions furnished by the two brothers; and a trial being made of them in the presence of the Court, an opportunity was afforded of seeing them cast stones, each of which weighed 300 lbs. They were then put on board of vessels and conveyed to the army. When set in front of the city, the first stone projected by one of them fell with such weight and violence upon a building, that a great part of it was crushed and fell to the ground. So terrified were the inhabitants by this mischief, which seemed to be a thunderbolt from heaven, that they immediately deliberated upon the expediency of surrendering. This prompt result of the ingenuity of the Venetian brothers increased their reputation and credit with the Khan and his courtiers." The use of these catapults is noticed by Chinese authors, and they refer the origin of fire-arms to the siege of Seang-yang. A recent excavation in the city has discovered a hoard of treasures that were buried in the ground at the time of the siege.

From Seang-yang Mr. Wylie proceeded to a town 14 miles distant, which in the wet season is on the river side, but was now about a quarter of a mile distant. "A little above this, on the opposite shore, was a temple picturesquely built in a recess of the rock. This is the entrance to a curious cave which tradition will have it, extends 30 miles, or as some assert, as far as the province of Sze-chum. I could not learn, however, that there was any record of the transit having ever

been made. Unwilling to spare the time for an extensive exploration, I merely penetrated a few hundred yards, the way being led by a priest with a torch. For that distance I found a very complex series of passages, sometimes through apertures little more than two feet high, opening out into chambers, eight or ten feet from the floor to the roof. The rock consist of *Kaou-lin*, the material of which fine porcelain is made, and the water having percolated through the roof, was collected at places in small pools, while a ray of daylight from above in one part gave an agreeable relief to the gloom of the vaulted galleries."

He speaks of passing one town "built up on the abrupt face of a rocky hill; the streets forming successive terraces, connected by long and steep flights of stone steps, with the principal street at the top of the hill;" of another busy trading place, where the river was a mile wide, but so shallow that the ferry-boats, drawing about a foot of water, had difficulty in picking a channel to cross over.

The next place, however, of special importance was Saon-ho-kow, which was nearly five miles in length, with a vast accumulation of shipping. "The curiosity of the people here was even more intense than at Seang-yang. Their disposition also was friendly, and but for the presence of the baser portion of a lawless soldiery, everything had passed on the most amicable terms. What threatened at first to mar the mutual good feeling, however, proved eventually a means of security to us; for the naval commander of the district seeing us getting into straits, sent out a gunboat alongside to preserve order, and acted toward us in a way of which I am bound to speak in the highest praise."

Above this the hills close in on both sides down to the river, "covered with a scanty vegetation and low brush-wood, cottages scattered here and there, enclosed in clumps of trees with prettily diversified colors, from the red of the

fading tallow tree to the bright green pine."

In one of the cities which they passed—Keun-chow—a large space is occupied by a Taouist temple built by one of the Emperors of the Ming dynasty. "This temple was originally in a princely style of magnificence, but is now very much gone to decay. During the two days we remained at this city numerous pilgrim processions arrived, some from great distances, the devotees carrying their umbrellas, provisions for the way, and offerings in bundles strapped across their backs. Each cortege had a number of banners, having the constellation of Ursa-Major and other Taouist emblems. These people were bound for Woo-tang-shan, a mountain of great celebrity, two days distance to the south of the city, which is reputed holy ground in the Taouist ritual. It is said to be a most romantic spot, and the favor of the idol enshrined there is believed to be of great efficacy; so that for six months in the year, from autumn to spring, the number of worshippers who visit the place is something extraordinary, and the consequent emoluments of the resident fraternity proportionate."

As they advanced, the water became sensibly clearer and shallower, a hard, stony bottom taking the place of the muddy bed in the lower part of the course. And they were more closely hemmed in by steep and lofty hills. Notwithstanding the abruptness of the declivity, cultivation is carried to a great height by the industrious inhabitants, but the nature of the soil is not calculated to afford very luxuriant crops.

The terminus of their trip was the prefectural city of Yun-yang, six hundred miles from Hankow. As the river then was, the city stood about half a mile distant across a sand flat; but the water had fallen fifteen feet. This was not a place of much commerce and there were scarcely any junks. They observed here a simple contrivance for grinding wheat;

a small boat is moored in the stream with an axis across carrying two wheels, and these being driven by the current, give motion to the stones inside.

Beyond this place four miles of the river yet remained to be explored "probably in some respects the most attractive of its course." But they were prevented from further progress by the Mohammedan rebellion in the western part of the Empire. On his return Mr. Wylie left his boat at Seang-yang and travelled overland to Peking.

Regarding the circulation of the Scriptures he says: "My experience was of a most encouraging character. At all the places visited we disposed of considerable numbers, far beyond my anticipations. [The practice of the British and Foreign Bible Society is, I think, to sell and not

give away any books.] I have observed many indications that our work is appreciated by the more thoughtful of the natives, and believe this is the seed time of a great harvest in the future. To say there are no discouragements would neither accord with facts nor reason; but we believe the work is God's and he will vindicate his own cause. Nor do I look upon the tenacity of the Chinese for established doctrines and customs as the least hopeful view of the case. We are thereby encouraged to believe that when they do adopt new views it will surely be the result of overpowering evidence. I believe the Bible is emphatically the work for China, and that there are no impassable barriers to the entrance of Gospel truth among the myriads of this vast Empire.

J. K. W.

### MISSIONS OF OTHER CHURCHES.

#### The Parsis.

THE Parsis in Bombay number upwards of an hundred thousand, and their remarkable assimilation to European manners makes Bombay itself a kind of stepping-stone between the East and the West.

Proportionably, by far the larger number of converts has been obtained from among the Parsis.

"Till recently, all the attempts to construct machinery have been made by Parsis. They first started spinning-mills. The first printing-presses belonged to Parsis. They had all the work in the dock-yard. They travel to China, England, America, and other countries, and establish commercial relations with them. They have taken the lead in many important undertakings. From their industry and readiness to engage in any occupation, they have acquired wealth. Were the Hindoos to copy their example in this respect, they would become really great and famous. As long as the people of

India sit idle, and account for all their evils from this being the iron age, they can make no progress. Success is the same in every age, and for all castes and creeds. The path is open to the Sudra as well as to the Brahman. Now, as ever, success attends on industry. Indolence is the nurse of bad habits, and indolent people are always poor. And poverty brings other evils in its train.

"A century ago printing was entirely unknown to the Hindus, and a printed book was regarded as a miraculous production. At last, in 1777, a Parsi, Kustomjee Kersasjee, brought a printing-press to Bombay, and in the year 1780 printed an English almanac. In 1790 the *Gazette* printing-press and newspaper were set a-going. Since then, gradually, Guzerathi and Marathi presses have appeared. The first Marathi types were founded by the American missionaries. From the very introduction of printing, the Parsis have shown a great eagerness to avail themselves of every

opportunity of acquiring knowledge. Even poor Parsis would find means to get education for their children. And now, those whom the Hindus were accustomed to despise as unlearned mechanics have far outstripped the proud Brahman in the acquisition of useful knowledge.

"The desire for knowledge among the Parsis led to the publication of many books in Guzerathi, and the Parsi schools have contributed much to the advancement of the community. Among the Hindus there are still many who are indifferent about education, and who go on the principle of preserving unchanged the customs of a thousand years back, whether these customs are good or bad. English people adopt whatever custom they find profitable and beneficial, and their happiness is the result of their intelligence. And, to some extent, the Parsis follow the example of the English, and accommodate themselves to the new order of things.

"No one living in Bombay can fail to be struck with the respect and veneration felt by all classes for the late Sir Jamsetjee Jeejeebhoy. This remarkable man began life in a small shop in Bombay where bottles were sold. Several voyages made in his youth to China seem to have stimulated his enterprising spirit, and, though starting with a very small capital, his reputation soon spread throughout the Eastern commercial world. But it was his enlightened and princely liberality that made him known throughout Europe, and has endeared his memory to the people of India. In the exercise of this liberality he is known to have spent £350,000. He was made a knight in 1842, and a baronet in 1858. And the sort of hereditary respect which Sir Jamsetjee's character has secured for his family, has done a great deal towards introducing into native society in Bombay some feelings and ideas most characteristic of English society."—*Free Church Record*.

### Missionary Aspects of South America.

THE area of South America is nearly as great as that of North America. Scientific and other explorations reveal the fact that its natural resources are even greater. Its population numbers from sixteen to twenty millions.

This population may, for our present purpose, be divided into three classes:

I. The Aborigines.

II. The Natives, that is, those of Spanish and Portuguese descent in various degrees.

III. Foreign Residents.

Of the exact proportions of these three classes we have failed to obtain any reliable estimate. Of the aborigines, it is impossible to make any accurate computation, for many of the tribes are still in an entirely savage state. But those only are included in the popular numeration which are semi-civilized.

The number of foreign residents, owing to the many attractions of the country and the strong inducements offered to encourage emigration, is rapidly increasing. This class is composed chiefly of Americans, English, French, German, Irish and Scotch. In the single province of Rio Grande do Sul, Brazil, there are 50,000 Germans. So that of all foreign nationalities there are probably several hundred thousand. In the Argentine Republic alone, during the year 1866, there were 10,400 immigrants.

The bulk of the population is made up of natives, that is, persons of mixed blood, and of Spanish, Portuguese, African, and Indian descent. Thus, Brazil has 8,500,000 inhabitants, including 3,500,000 slaves and 500,000 free persons of color, and excluding the savage tribes.

So that we have almost at our very doors from sixteen to twenty millions, for whom Christ died, who are singularly destitute of the Gospel, and who have a peculiar right to expect from us the good news of God. These millions of souls we ought not and must not regard with indifference.

## SPIRITUAL DESTITUTION.

It is a gratifying and significant fact that the thoughts and yearning desires of many Christians are being turned to South America. In this we find indications that our gracious Lord is making this people ready for that gospel which He is moving us and others to give. It is also noteworthy that all who have examined this field agree in expressing surprise that it has been so strangely overlooked and neglected. The three classes of population, already specified, have received unequal degrees of attention.

THE PROTESTANT FOREIGN RESIDENTS seem, on the whole, to be comparatively well provided for. For instance, in the province of Rio Grande do Sul, Brazil, 15,143 Germans have six pastors. The South American Missionary Society, (Evangelical and of the Church of England,) the American Seaman's Friend Society, the American and Foreign Christian Union, the Presbyterians and Methodists of this country, the Scotch Presbyterians, and the Germans maintain chaplains or pastors, whose chief duty is to care for the souls of foreign residents. Some of these minister to the natives as they have opportunity, but the time of most of them is entirely absorbed by the claims of their own countrymen. There are such chaplaincies in New-Granada, in Peru, in Chili, in the Falkland Islands, in Brazil, and in Guiana; so that, excepting Venezuela and Ecuador and one important point to be presently referred to, there is some degree of spiritual care of foreigners resident in the chief towns of all the South-American States, and but little is left for us to do among this special class. One point, however, remains unoccupied, and demands our attention; that is PANAMA. It is one of the most influential of the Spanish towns on the western coast, is largely under the control of Americans and is without a chaplain.

The ABORIGINES are, almost without exception, very heathen. Cannibal tribes, like the Mesayas, still roam about the up-

per waters of the mighty Amazon, forty days' journey from its mouth. From the rivers Tocantins and Araguaya, now and then wander into the coast cities men and women with ears the lobes of which are so elongated that they hang down upon their shoulders. The Mandrucus, with 15,000 or 20,000 warriors, dwell on the Tapajoz, and extend far into the interior, across to the Madeira and the Purus. Among some of these tribes, the Jesuits have had and still have missions. The Minister of Public Education of Brazil reports some 19,000 civilized or Christianized Indians in that empire, the fruit of Jesuit instruction. But many tribes have never seen a crucifix, or heard the word from heaven; and some, like the Paraguay Indians, have relapsed into heathenism, the Jesuit missions having been suppressed. It is said that a part of the Bible has been translated by the Moravians into the language of the Arrawacks, who dwell toward the Caribbean. The heroic Allen Gardiner laid down his life in seeking to preach the glad tidings to the unconquerable Araucanians and the giant Patagonians, and his son is now sowing the seed where the father upturned the soil. Saving these few efforts, the Aborigines of South America have been left, so far as Protestant Christians are concerned, to themselves and the devil. A colporteur of the British and Foreign Bible Society, dwelling way to the south near the mouth of the La Plata, is constrained to write to England, in this very year, these words: "It may well seem strange that the action of missionary societies is withheld from the heathen of South America. Yet the need of such action applies as really to that part of the world as to others in which the zeal of the Christian Church is remarkably displayed, and where it has reaped such abundant success."

The spiritual destitution of the NATIVE POPULATION is scarcely less than that of the Aborigines.

There are, throughout the whole conti-

ment, as there have been for centuries, priests many and bishops many. Nevertheless, or rather because of these, there prevails a national system of idolatry, less grim, more puerile, but nearly as degrading as that of the Pacific Islanders of olden time. paralyzing the mental, moral and spiritual faculties of the people. Instead of hideous images, we have to substitute dolls with faded finery, and, in place of human sacrifices, silver coins, candles, and incense; so we take no account of the Romish clergy, with whom the whole continent teems. We have been able to learn, however, with some accuracy, the number of ordained Protestant missionaries, of various names, who are ministering to the native or Roman Catholic population.

In Venezuela, having 1,361,386 inhabitants, there are none. For the 2,363,654 of New Granada, there are two American Presbyterians at Bogota, and a converted Spanish monk in Carthagena.

In Ecuador, with 1,108,074 inhabitants, there are none.

Peru, with a population of 2,106,492, has one American at Lima.

The 1,439,120 inhabitants of Chile have eight American and English, inclusive of Rev. Mr. Gardiner's Mission to the Araucanians.

In Patagonia, there are two English.

The Argentine Republic, including Buenos Ayres, with a population of 1,125,855, has nine American Methodist missionaries. There is, however, but one Spanish service in the city of Buenos Ayres and one in Rosario.

In Brazil, there are six American Presbyterians, and one native Brazilian ordained as an Evangelist, located in Rio Janeiro, and in Sao Paulo, 280 miles to the south.

We find no record of any in Paraguay, Uruguay, or Bolivia. In Guiana, the Moravians and others are laboring.

Hence, in a population of nearly twenty millions there are about twenty missionaries, or say *one to every million*. In the face of so appalling a fact, can we refrain

from making some effort to set evidently before them a crucified Saviour?—*Report of the American Church Missionary Society.*

### The Greek Church.

I. Regards as the infallible sources of religious knowledge the Bible and *ecclesiastical tradition*, and attributes to the latter, as to the former, Divine inspiration.

II. The sole object of *supreme* adoration is God; but it is salutary to invoke the *Virgin* and the *saints* as intercessors, and to reverence religiously their *pictures* and their *relics*.

III. Regeneration is effected by means of the Word and the sacraments, which latter communicate the spiritual grace symbolised in the outward sign.

IV. There are *seven sacraments*—Baptism, Confirmation, the Lord's Supper, Penance, Matrimony, Ordination, and Extreme Unction.

V. Baptism annihilates original sin.

VI. In the Lord's Supper the body and blood of Christ are really present in the elements in such a way that on consecration the elements lose their substance, and are changed into the substance of Christ.

VII. The Lord's Supper is a sacrifice in which the priest in a bloodless manner presents before God the body and blood of Christ, which was offered as a bloody sacrifice on the cross, and this offering of Christ in the mass is of benefit to the living and the dead.

VIII. Penance consists (1) in genuine repentance, (2) in confession of sins to the priest, in which all mortal sins must be enumerated circumstantially (or as far as the penitent can recall them), and (3) in accomplishing the penalty imposed by the confessor for the remission of the temporal penalties imposed on their sins by God.

IX. The Church is the united fellowship under Christ of those who accept and confess both all the articles of faith handed down by the Apostles, and those sanctioned by the universal synods. The Church is continually under the influence of the Holy Ghost, and therefore cannot err.



## Statistics of the Roman Catholic Church.

AT THE END OF THE YEAR 1866.

THE following statistical summary has been published in Germany. It does not seem to be the work of a professed statistician, mindful only of the accuracy of his calculations, but indifferent to the conclusions which may be drawn from them. On the contrary, it emanates from an ecclesiastical source, and with the professed object of showing in a clear light the grandeur and glory of Roman Catholic Christendom. By this remark we are far from wishing to insinuate that any of the numbers have been intentionally falsified. Doubtless where the compilers had access to official returns they have strictly adhered to them, but a glance at the table will show that in many cases the figures are nothing but rough estimates, and here the compilers would naturally so manipulate their materials as to bring out results which would be as favorable as possible to the Romish, and as little favorable as possible to the Protestant, Greek, and other non-Papal churches of Christendom. With these preliminary cautions we proceed to translate for the benefit of our readers.

The Pope bears the title "Vicar of CHRIST, Successor of the Prince of the Apostles, Pontifex of the Church Universal, Patriarch of the West, Primate of Italy, Metropolitan of the Province of Rome, Bishop of Rome and Sovereign of the temporal possessions of the Holy Roman Church."

The Pope's *cardinals*, coadjutors, and collaterals, are 72 in number—namely, 6 cardinal bishops, 50 cardinal priests, and 16 cardinal deacons.

(Note. In 1866 the College of Cardinals consisted of 58 members grouped according to nationality as follows:—40 Italians, 8 Frenchmen, 5 Germans, 3 Spaniards, 1 Belgian, 1 Portuguese. Of these, 18 were created by Gregory XVI. and 45 by Pius IX.)

There are three *patriarchates* of the Oriental rite, in Antioch (for the Melch-

ites, Maronites, and Syrians), in Babylon (for the Chaldeans), and in Cilicia (for the Armenians); and seven patriarchates of the Latin rite, in Constantinople, Alexandria, Antioch, Jerusalem, Venice, the East Indies, and Lisbon.

The *patriarchate of Rome* consists of 96 episcopal sees scattered over the whole world (12 metropolises and 84 cathedrals), which stand under the immediate jurisdiction of the Holy See.

There exist at present 11 patriarchal, 154 archiepiscopal, and 686 episcopal sees. To these must be added the *archbishops* and *bishops in partibus infidelium*, so that there are at present, with or without residence, 908 episcopal sees. There are, besides these, 101 apostolic vicariates, 21 apostolic prefectures, and 5 apostolic delegatures, all under the control of the Propaganda.

PIUS IX. has, since his assumption of the Government, created 93 bishoprics, 4 archbishoprics, 12 prefectures, and 1 delegature, and preconised a considerable number of bishops for vacant sees.

The *capella pontificia* (the Papal Court) consists, as at present ordered, of the cardinals and patriarchs, the throne assistants (archbishops and bishops), the vice-chamberlain of the Church, the princely throne assistants, the auditor and the treasurer of the Papal Chamber, the majordoms or his Holiness, the archbishops and bishops not being throne assistants, the College of the Apostolic Pronotaries, the archimandrite of Messinde, the commander of the Holy Ghost, the chief of the chancellery, the priors of the monastic orders, the municipality of Rome, the master of the Holy Hospice, the auditors of the Rota, the comptroller of the palace, the priests of the chamber, the masters of the ceremonies, the acting and honorary chamberlains, the chaplains, &c.

The *famiglia pontificia*, however, consists of the cardinals prodatarii, the secretaries of the Breves, the secretary of state, and the secretary of the memories (memorien), the chief chamberlain, the

auditor, the comptroller of the palace, the ten serving chamberlains, the house prelates and other prelates, the chamberlains *di spada et cappa*, the noble, Swiss, and palace guard.

The Holy See is represented at *foreign courts* by 7 nuncios (Brussels, Lisbon, Madrid, Munich, Naples, Paris, and Vienna); 3 internuncios (Hague, Florenz-Modena, and Rio Janeiro); 1 chargé d'affaires (Lucerne); and has 35 consuls. The diplomatic corps at the Holy See, and the accredited consuls, consist of 3 ambassadors, 14 ambassadors extraordinary, 2 ministers president, and 39 consuls, of whom 17 live in Rome.

The *States of the Church* are divided into 20, since the robbery, into 5 legations, which are again subdivided into a certain number of delegations, and are peopled, inclusive of the provinces usurped by Piedmont, by 3,134,688 inhabitants. The superficial area of the papal territory is 752 square miles (geographical). The *present de facto* possessions of the Holy See are Rome and the Comarca, Viterbo, Civita Vecchia, Velletri, and Frosinone (excepting Ponte Corso, with 2 square miles of territory, and about 6,000 inhabitants), with 214 square miles, and a population of about 690,000, of which Rome contained, according to the census of 1864, 203,896.

In *Europe* there are 603 dioceses, with a Catholic population of about 147 millions.

Italy alone has 203 bishoprics; France 81, with a Catholic population of about 35 millions; Austria 58, with 26 millions; and the rest of Germany 21, with a Catholic population of 12,332,000; Great Britain 45, with 11 millions; Spain 58, with 17 millions; Russia 16, with 8,500,000; Portugal 17, with about 3 millions; Turkey 15, with 1 million; Belgium 6, with 4,570,000; the Netherlands 6, with 1,240,000; Switzerland 5, with 1,071,000; Greece, with the Ionian Islands, 6, with 40,000; Scandinavia and Denmark 3, with 10,000 (?).

In *America* nearly two-thirds of the population belong to the Catholic Church. The total population is in round numbers about 70 millions. Of these 42 millions are Catholics; the remainder fall to the countless Protestant sects, the Jews, and heathens, and are found for the most part in the northern half of the American Continent, whereas Central and South America are almost exclusively Catholic.

Of the 148 dioceses of America, 50 are in the United States, with a Catholic population of 4 millions. Of the remaining 97 dioceses, 19 are in British North America, with a Catholic population of about 2 millions, 13 in Mexico, with 8 millions, 11 in the empire of the Brazils, with 8 millions, and the remaining 56 in the states of South America and the West Indies.

*Asia* has a population of 660 millions, of which scarcely more than 3 millions belong to the Catholic Church. Of these 3 millions, 1 million dwell on British territory, half a million in Turkey, as many in Anam, and about 330,000 in China.

These 3 millions of Catholic Christians are divided into 101 dioceses, of which 38 are in Turkey, 27 in China, 19 in British India, 8 in Anam, and the rest in further India, Persia, &c.

The Catholics of *Africa* amount in round numbers to 5 millions, and are divided into 34 dioceses.

The Canary Isles count 270,000; the Azores, 346,000; Malta, 130,000; Madeira, 100,000; Bourbon, 100,000; the Mascarene Islands, 100,000; Algiers, 230,000; the independent negro states of Congo and Angola, 1 million, in 3 dioceses; Egypt, on the two dioceses of Alexandria and Cairo, 30,000; the Cape, 12,000; Tunis, 15,000; Tripolis, 3,500; Morocco, 17,000; the bishopric of St. Thomas on the Gulf of Guinea, 13,000; the Apostolic Prefecture of St. Louis in Senegambia, 10,000; and the newly-erected Prefecture of Senegal in West Africa, 200 souls.

*Australia* has a Catholic population of 4 millions, with 21 bishoprics.

New Holland and Van Diemen's Land

have 325,000 Catholics in 9 dioceses, and the remaining Australian islands 90,000 in 8 dioceses. The metropolis of these 17 bishoprics is Sydney.

The extent of the dioceses differs considerably. 26 have a population of more than a million; Mexico more than 2 millions; seven dioceses have between half a million and a million, 377 between 100,000 and 500,000, the remainder less than 100,000—indeed, some less than 1,000 souls.

The two oldest bishops are the Bishop of Rio Janeiro and the Archbishop of Freiburg, both above 90. The youngest is the Bishop of Vich, in Spain, whose age is 26.

The total number of *secular priests* is about 325,000, of whom 260,000 live in Europe. Italy has 115,000, France, 50,000, Spain 31,800, Germany 30,000, the British Isles 4,000.

The *ecclesiastical orders* and religious congregations have 8,000 male settlements, with 120,000 members. The female orders have 160,000 members. Next to Europe, America has the largest number of female convents. Those of North America contain more than 10,000 inmates: South America has a number equally as great. Asia is represented by 4,000; Africa and Australia together by about 1,000.

The Catholic Church counts 200 millions of Catholics, the Protestant Confessions about 70 millions. The countries of the Germanic Confederation (in 1865) had 24,004,000 Catholics and 20,993,800, Protestants.

The Greek Schism has 30 millions of adherents. Of other Christians there are about 15 millions. In the whole world there are about 7 millions of Jews, of whom 353,000 live in Austria, 284,000 in Prussia, and 192,000 in other States of Germany. The world contains 70 millions of Mohammedans, and from 700 to 800 millions of heathens.—*English Independent.*

#### Increase of Protestantism in France.

Says M. Peraux, in an article just published in the *Vrai Protestant*, a new journal established by the orthodox party in the Reformed Church of France, "In the Departments in the South we had not twenty temples in 1802, we have since erected more than 300; for the Reformed and Lutherans together we had not 700 teachers, now we have nearly 2,400. At Marseilles, Havre, and Lyons the number of Protestants is four times greater than it was, though other Churches have not suffered any diminution. At Paris in 1802 there were only two temples, *Les Billottes* and *L'Oratoire*. Now there are eight, without reckoning from twelve to fifteen places of worship. The Lutheran Church, which had only two pastors, has now twenty pastors or evangelists in its service, and the Reformed Church as many. If we estimate at 60,000 the number of Protestants of the two Confessions, we are rather below than above the truth." Elsewhere the same writer says, "We do not believe we are exaggerating when we say that since 1825 the Protestants have built more than 150 places of worship in the midst of Catholic populations, whilst the Romish clergy cannot point us to a single Protestant locality where they have built a church or even a small chapel for the celebration of the mass for the benefit of Protestant converts to Catholicism."

#### CHINA.

##### CLAIMS UPON CHRISTIANS IN AMERICA.

If we look at the empire of China as a whole, we find it, with one exception, the largest which has ever existed. Its position, moreover, is singularly felicitous. Lying on the eastern slope of the great plateau of Central Asia, and for this reason ever looking toward the Pacific, it has resources of inconceivable diversity and richness. Embracing, as it does, thirty-eight degrees of latitude and seventy-four degrees of longitude, occupying every conceivable altitude from the sea-line to the snow-line, its soil has yielded

for ages whatever is needful, whether for the comfort or luxury of man. On the other hand, with a single river that bears upon its bosom the commerce of one hundred and seventy millions; with a canal, finished before the birth of Columbus, and yet twice as long as the one which some of us have crossed so frequently on our way hither; with a coast-line thousands of miles in length,—it has advantages for traffic with other lands almost without a parallel.

It was to be expected that such a country would teem with rational life. But the reality has transcended the boldest thought of earlier times. A recent work of high authority makes the population of the empire 500,000,000. The common estimate of China Proper, as it is called, is 400,000,000; so that a country smaller than the United States is to be accounted ten times as populous.

It becomes a question of the gravest import, "What is the spiritual condition of these hundreds of millions?" Dwelling among these highlands and lowlands, looking out upon this peerless sea, surrounded by the amplest proofs of an infinite and loving presence, and hearing such constant calls to every noble and reverent feeling,—surely they ought to have reached the highest style of human excellence. What is the fact?

Development there has been, in certain directions, surprising development; and we discover also a strange tenacity of life. Before the founding of Rome, prior to the first monarchs of Israel, China had attained to the dignity of a settled State; not, indeed, with its present greatness, but with all the germs of that greatness. Not only has she grown as other States have grown; that which shortened other histories has lengthened hers. "She has spread," says Medhurst, "not by conquering, but by being conquered." And there has been, moreover, something higher and nobler than barbaric force. Long ago there was steady, patient industry,—attested, for example, by the Great Wall, hoary through the lapse of

twenty centuries, but to-day the mightiest defensive structure in the world; a rare capacity for organization,—attested by its marvelous system of Government; an open eye for the phenomena of nature,—hence the mariner's compass; wonderful aptitude for useful discovery,—hence the art of printing, gunpowder, porcelain, known first in the Orient, and then loaned to the Occident. In the days of Alfred the Great this remote country, in mere civilization, took precedence of all others. And much further back, when the old Britons were simply unclad savages, "the very plebeians of China were clothed in silk."

But this civilization has always been a heathen civilization. Upon the entire edifice, from top-stone to foundation-stone, we must write, "Alienated from the life of God." In truth, we might almost affirm that, in the first chapter of Romans, the Apostle to the Gentiles, as God's seer, had these hundreds of millions directly before him. No sun-picture of yesterday is truer to the life. It is for such a people, so sinful, so needy, that the Prudential Committee ask the gospel of Christ.

They will first adduce certain arguments which appeal to the friends of missions everywhere.

1. They must be allowed to make a more distinct reference to *the immense number to be saved*. Let us assume 400,000,000 as the population of the empire; and let us suppose them to pass before us, say five abreast, at the pace of one mile an hour. From morning to night, from night to morning, the ear is burdened by their heavy, incessant tread. Who now will stand, and wait till the last detachment shall have marched by? A procession of a few thousands becomes to the spectator, not unfrequently, a painful weariness. But these dusky forms, these children of dark hearts, will consume seven years in defiling before us, a long, unresting funeral train! We are awe-struck and confounded,—myriads upon myriads, millions upon millions,

all journeying like ourselves to the judgment-seat, and all ignorant of the way of life!

2. Another argument is *the divine interposition* in behalf of China. When the hearts of Christians first yearned for the redemption of this land, it rose before them like a strongly guarded fortress, the Ehrenbreitstein of heathenism. Barriers which are formidable everywhere, were found compacted and strengthened here with amazing skill. Morrison went forth, sixty years ago, the forlorn hope of evangelism. Others joined him, among them our own missionaries; but prior to 1842, they could only exclaim, "How long, O Lord, how long!" Then, however, "He that is glorious in his apparel, traveling in the greatness of his strength," came forth from his place; and his own arm brought salvation unto him. In the exercise of his high prerogative as King of kings he caused the wrath of man to praise him; and the red hand of war was permitted to unbar the two-leaved gates. Slowly and heavily, with manifold obstructions and delays, they turned back upon their rusty hinges; and now we are told that the whole empire is open to the heralds of the cross. "This is the Lord's doing, and it is marvelous in our eyes!"

3. *The signal success which may be anticipated*, is another argument. Many have regarded China as an extremely difficult, if not an altogether unhopeful field, partly because of its religion, and partly because of its extent. But Hindooism is worse to grapple with than Boodhism; Islamism is worse; and yet both are to be swept from the face of the earth. On the other hand, the magnitude of the work may become itself a ground of hope. As the land of Sinim, in the counsels of the Father, is made sure to Christ, we have a right to expect unwonted displays of his

power,—pentecostal seasons that shall affect entire provinces. What has lately taken place upon a small scale, may take place, at no distant day, upon a much larger scale. Let us not be faithless, but believing.

(To be continued.)

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LIFE BY THE GANGES; or, Faith and Victory. By the late Mrs. MULLENS, of Calcutta. Presbyterian Publication Committee, Philadelphia.

The writer of this book stood deservedly high among missionary ladies, and though a wife and a mother, she was enabled to devote both time and labor, to the elevation and education of the women of Bengal. Her place is a noble one in that great company of missionaries' wives, who have not only aided their husbands in their work, but have reached classes who by social or religious laws were accessible only to them. Wherever such have gone, there has been no "missing link" in the foreign field.

In respect to labor, influence, or success, no unmarried female stands above Mrs. Mullens as a missionary, and few have been her equals. Born in Calcutta, the daughter of an earnest and noble missionary, thoroughly conversant with the language of the people, full of sympathy for the females of India, moving among them as an instructor and seeking their spiritual salvation, she was in every way qualified to give us a true view of Hindoo life, and of the struggles of those who are led to a saving knowledge of the truth.

This volume is one of rare merit and special interest, and its circulation among the churches, would do much to awaken sympathy and foster a missionary spirit among the people of God. It should have a place in every Sabbath School Library in the land.

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MISSION HOUSE, NEW YORK: FEBRUARY 22, 1868.

#### LATEST NEWS FROM OUR MISSIONS.

INDIA.—Dr. Morrison speaks of the marked and visible improvement in the native Christian community at Ambala, and of their readiness to devise and execute

schemes for the advancement of Christ's cause. During the year, eleven persons had been added to the communion of the church.

Several youth from the Lahor College had passed the examination for entrance into the Calcutta University; among those who were expecting a degree were two Christian lads, who might study for the ministry. One had decided on this.

SIAM.—Rev. J. Wilson writes from Bangkok, Dec. 2, that he and his family were getting ready for their journey to Chieng-Mai. Christian friends in Bangkok had been exceedingly kind in aiding them. The mercantile firm of Borne & Co. had presented a lithographic press to the Laos Mission, and Rev. Dr. Bradley had supplemented it with a fine stone and extra rollers.

CHINA.—The Rev. J. M. W. Farnham writes, Nov. 26, "there seems considerable religious interest among our pupils. Seven girls applied for admission to the church at the last communion, and the number will be greatly increased by our next communion. A weekly prayer-meeting, started by the Christian girls for those who are Christians, or wish to become such, is attended by nearly the entire school." The native evangelist stationed for the last five months at Kia Shan, informs the brethren at Shanghai that there are three applicants for baptism at his station, and others who meet regularly for the study of the Scriptures. The Rev. D. D. Green says, in his letter of Nov. 20. "On last Sabbath week the Rev. Mr. Tsiang baptized five adults and three children at Sing-z. Some of the Christian wives are meeting with severe opposition and even persecution from their heathen husbands." At a late communion in Canton, the Rev. C. F. Preston baptized an old man, who had been an applicant for some time.

INDIAN TRIBES.—*Creeks*.—Rev. W. S. Robertson speaks of the congregation increasing in numbers and attention, and of much encouragement in the Sabbath-school. *Seminole*s.—Rev. J. R. Ramsay writes that "the Christian Seminoles are still ardent in their religion. On Christmas and New Year they sat up, sang and prayed all night. They meet for worship generally four nights in each week." Though poor, they nearly all cast in something at each collection, and do it with a willing mind." *Omahas*.—There is among this people considerable religious interest, and many are moved to earnest prayer.

#### DEPARTURE OF MISSIONARIES.

The Rev. William T. Morrison and family sailed from New York for San Francisco, February 11. Mr. Morrison is returning to his work in China; his health has been much benefitted while in this country. He expects to labor in Peking.

#### DONATIONS

TO THE

#### BOARD OF FOREIGN MISSIONS

IN JANUARY, 1868.

SYNOD OF ALBANY.—*Pby of Albany*. Second ch Albany 102.11; Central ch Mayfield 5; Johnstown ch 102.06, sab sch 16.56; Galway ch 7; 3d ch Albany 131, sab sch for debt 10; Princetown ch 20.60; 1st ch Little Falls 99.52; West Milton ch 8.08, mo con 7;

State st ch Albany 224.45, in memoriam 1.05; Carlisle ch 10, sab sch for debt 2; Mariaville ch 14, sab sch 6; West Galway sab sch for debt 8. *Pby of Londonderry*. Londonderry ch 73.50. *Pby of Mohawk*. Onelda ch 100; Park Central ch Syracuse 150.73. *Pby of Troy*. South ch Troy 16. 1,114 66

SYNOD OF ALLEGHANY.—*Pby of Alleghany*. Mount Nebo sab sch for debt 11; Butler ch 106.81; sab sch 82.25; Scrubgrass ch 26; Leesburgh ch 14; Slate Lick ch 83, sab sch for debt 8.30; Clinton ch 8; Sunbury sab sch 4.68; Ebenezer ch 5.20; Pleasant Valley ch 17.40; Freeport ch 14.47; Middlesex ch 17; Tarentum ch 20. *Pby of Alleghany City*. Concord ch 5;

**Lestdale** ch 62.04. *Pby of Beaver.* Little Beaver sab sch 23. *Pby of Erie.* Greenville ch 81.25; Neasham Union sab sch 5; Park ch sab sch Erie, for Tungchow sch 75, for debt 25; 2d ch Mercer 25; Meadville ch 60; Concord ch 21.75; Sturgeonville ch 8, sab sch for debt 2. 728 16

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* Belair ch 12; Westminster ch Baltimore, Henry D. Hervey to con self L.M. 30; Grace Lee 62c; Broadway ch Baltimore 30; Harmony ch 26; Annapolis ch Youth's Missionary Society 35.82; Alsquith st ch Baltimore, for China mission 32.70. *Pby of Carlisle.* Waynesboro sab sch 9.60; Emmetsburgh ch 30.24, sab sch 36.57; Havre De Grace ch 10; Piney Creek ch 16.30; Seventh st ch Harrisburg 24.75; Miss Dundle's sab sch 5.25; Barton and Lonaconing ch 10; Paxton ch 63; Mechanicsburg sab sch for Tungchow 40.72; Shippensburg ch 107.35; Dickinson ch 23.16; Buffalo ch 33; Gettysburg ch mo con 12.91; Rev. S. B. Smith 10; Great Conewago ch 19; Frostburg sab sch 20; Goheenville sab sch 8, for mission sch, Chefoo. *Pby of Levee.* Dover ch 80, sab sch 20. *Pby of Potomac.* Seventh st ch Washington sab sch for debt 30; New York Avenue ch Youth's Missionary Society, for two native missionaries in Pekin 200; 1st ch Alexandria 11, sab sch for debt 11.60; Capitol Hill sab sch Washington for debt 42.75; Darnestown ch 8.64; Youth's Missionary Society 8.40, 1,063 88

**SYNOD OF BUFFALO.**—*Pby of Buffalo City.* Calvary ch Buffalo 142.73; 1st ch Alden 20. *Pby of Genesee River.* Oakland sab sch for debt 8; 1st ch Bath 12.62; Moscow ch 7.50; Warsaw ch 44; Wyoming ch 42.20, sab sch for Scripture reader, Canton 19.03; Sparta ch 15. *Pby of Ogdensburg.* Hammond ch 47.33, Mrs. W. M. Wilson 10. *Pby of Rochester City.* First ch Rochester 209, to con James M. Alling L. M. 30; 3d ch Rochester 145.75. 753 29

**SYNOD OF CHICAGO.**—*Pby of Bureau.* Millersburg ch 10.50; Lower Rock Island ch 15.75; 1st ch Aleo 18; Genesee ch 13; Camden Mills sab sch for debt 50; Andover ch 3.50. *Pby of Chicago.* First ch Rockford 129.56; Manteno ch 18.74; Marengo ch 15; 1st ch Morris 42.25; Mendota ch 16; 2d ch St Anne 8.35; Willow Creek ch 44.35; Bequest of a child for debt 12; Twenty-eight st ch Chicago 27; Earlville ch 4; 1st ch Kankakee 14.50. *Pby of Rock River.* Middle Creek ch 30; Morrison ch for Benita 30.72. *Pby of Schuyler.* Macomb ch 45; Ebenezer ch 30; Carthage ch 30.35, sab sch for debt 3.65; Camp Creek ch 16; Pittsfield sab sch for debt 2.50; Vermont ch 9.10; Ipava ch 25. *Pby of Warren.* Knoxville sab sch 20; North Henderson ch 30; Prairie City ch 5; Lenox ch 5.50; John Knox ch 11.50; Monmouth ch 67.15; Popes River ch 7; Shiloh ch 17.28. 823 25

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Eckmanville ch 8.48; Red Oak ch 12.58; Marshall sab sch for debt 4; Rocky Spring ch 5.50; Bloomingburg ch 50.51; Greenfield ch 32. *Pby of Cincinnati.* Lebanon ch 42.50; Reading ch 10; 1st ch Glendale 60.22; Springdale ch 52.60; Bethel ch 12.15; Cummins ville ch 18.65; Central ch Cincinnati 112.64; Seventh church Cincinnati Ladies Missionary Society 200; 1st church Walnut Hills sabbath school for debt 25.22. *Pby of Miami.* Monroe ch 16; New

Jersey ch 38.70; Carrollton ch 6.40; Franklin ch 26.43; Middletown ch 81.50; South Charleston ch 7. *Pby of Oxford.* Camden ch 10.18. *Pby of Sidney.* First ch Bellefontaine 40.50; Union City ch 20.60; 1st ch West Liberty 5.50; 1st ch Piqua 175; Turtle Creek ch 2.75; 1st ch Sidney 43.40, sab sch for debt 24.30; De Graff ch 6.30, sab sch 1; 1st ch Urbana 27; Buck Creek ch 43. 1,189 68

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Towanda ch 46; Heyworth ch 6, sab sch for debt 25; Chatsworth ch 11; Deer Creek ch 12; Crow Meadow ch 4; Waynesville ch 7.23; Clinton ch 44.30, sab sch 10.60; Low Point sab sch for debt 7; Fairburg ch 6.25; Onarga ch 10; Galloway ch 10; Gilman ch 4. *Pby of Kaskaskia.* Carlyle sab sch 5; 1st ch Chester 13; Elm Point ch 8; Trenton ch 16; Litchfield ch 15. *Pby of Palestine.* Grandview sab sch for debt 10; Darwin ch 4; Pleasant Prairie ch 6. *Pby of Peoria.* Second ch Peoria 201.30; Yates City ch 5.50; Farmington ch Mrs. Margaret Simpson 5; Lewistown sab sch for debt 24.34; Canton ch 30; French Grove ch 28; Mansfield ch 21.65, sab sch 2.06; 1st ch Peoria 81; Brunswick ch 4.25. *Pby of Saline.* Carmi ch 16.55; Golconda ch 14; Elizabethtown ch 6; Wabash ch 2.50; Olney ch 10.77. *Pby of Sangamon.* Third ch Springfield 60.32; Farmington ch 35; 1st ch Decatur sab sch for debt 14.54, to ed child at Corisco 27; Virginia ch 10; Irish Grove ch 12; West Okaw ch 10; North Sangamon ch 20.75; Providence ch 82.50, Rev. J. Platt 50. 1,057 91

**SYNOD OF INDIANA.**—*Pby of Indianapolis.* Boylston ch 4; Shiloh ch 4.25; Hopewell ch 72.30; 5th ch Indianapolis 6. *Pby of Madison.* Hanover ch 23.10; Pleasant ch 7.60. *Pby of Vincennes.* Princetown ch 20; 1st ch Evansville 55.80, sab sch for debt 119.75; 2d ch Vincennes 30.60; Petersburg ch 10.50. 853 90

**SYNOD OF IOWA.**—*Pby of Cedar.* Cedar Rapids ch 21; Marion ch 9.80; 1st ch Iowa City 72, sab sch 10; Fairview ch 6.66; Muscatine ch 87.50; Blae Grass ch 7.10; Herman ch 4.40. *Pby of Dubuque.* Frankville ch 21.21, sab sch 4.25; Wayne ch 2.50; 1st ch Dubuque 34.70; 1st ch Bellevue 8.60; Hopkinton ch 6; Peosta ch 3.50; 1st German ch Dubuque sab sch for debt 8.25; 1st German sab sch M'Gregor 8.50; 1st ch Waverly 10. *Pby of Fort Dodge.* Clarksville ch add'l 1. *Pby of Vinton.* Vinton ch 9.05; Big Grove ch 6.75; Salem ch a lady member 20. 813 77

**SYNOD OF KANSAS.**—*Pby of Highland.* Salem ch 2.50; Atchison ch 14.25, to con Edward F. Lewis L.M. 30. *Pby of Topeka.* Geneva ch 3. 49 75

**SYNOD OF KENTUCKY.**—*Pby of Ebenezer.* Maysville ch 45.15; Washington ch 64; Flemingsburg ch for Lahor sch house 11; 1st ch Covington sab ch for debt 235. *Pby of Transylvania.* Harrodsburg ch 36.60, sab sch 5; Bethel Union ch 10. 406 78

**SYNOD OF MISSOURI.**—*Pby of Lafayette.* Independence ch 63.30. Warrensburg sab sch 5; Sugar Creek ch 6.25. *Pby of Palmyra.* Brookfield ch 9.11, sab sch for debt 8.89, Rev. J. P. Finley and wife 2. *Pby of St. Louis.* Salem ch 8; 2d ch and sab sch St Louis for Ningpo mission 300. 402 55

**SYNOD OF NEW JERSEY.**—*Pby of Burlington.* Bordertown ch 6.60; Columbus ch 9.50, sab sch 10; Providence ch 8.50; Mt Holly ch 40.10, sab sch 30.

*Pby of Elizabethtown.* Liberty Corner ch 35; Elizabethtown Point ch 7; 1st ch Elizabeth 800.48; New Providence ch 50; Siloam ch Elizabeth 8.75; Lamington ch 83. *Pby of Luzerne.* Mahanoy City ch 70.75, sab sch 5.35; German ch Scranton 2; Pittston ch 56, sab sch 74, for debt 70; 1st ch Troy 15.41; 1st ch Manch Chunk 141.83; Summit Hill ch 13.67, sab sch 2.13; Jamestown sab sch 2.45, P. 6.75; Tunkhannock ch 11.25, sab sch 4.50. *Pby of Monmouth.* Shrewsbury ch 25; Manalapan sab sch for debt 80; Red Bank ch 12; Manchester ch 6. *Pby of Newton.* Stroudsburg sab sch for debt 25; 1st ch Greenwich 33.53; 2d ch Oxford 75; 2d ch Mansfield 10.51, C. D. 1. *Pby of New Brunswick.* Lawrence ch annual col 209.35, mo con 35.57, sab sch for Corlesco 46.50; Bound Brook ch widow's mite 5; Pennington ch 66; 2d ch New Brunswick Union coll'n 22; 2d ch Princeton 210; Dutch Neck ch 60, sab sch 10.06; Cranberry Neck sab sch 13.30; South Amboy ch 23.53; 1st ch New Brunswick 191.68. *Pby of Passaic.* Third ch Newark 175.57, mo con 30.52, mission sab sch add'l for debt 3.44; Central ch Orange 100, a member 5; 1st ch Morristown 107.13; Wickliffe ch 240.75; Mt Olivet ch 10, sab sch for debt 4; Connecticut Farms sab sch for debt 75; 2d ch Elizabeth 300; Chatham Village ch to con Stephen B. Wilkinson L. M. 135; Westminster ch Elizabeth 343.57. *Pby of Raritan.* Clinton ch 30.54; Ladies Sewing Circle to con Miss Jane Foster L. M. 30, sab sch 23.38; Flemington ch 150; Amwell 2d ch 13, sab sch 12.80; Berrie's Miss's Box 50c; German Valley ch 26.20; Lambertville ch 214.57, sab sch for debt 15.65; Pleasant Valley sab sch 5.50; Bloomsburg ch 15.07. *Pby of Susquehanna.* First ch Towanda 52; Barclay sab sch for debt 7.29; Wyalusing ch for Rio chapel 10. *Pby of West Jersey.* Blackwoodstown ch 55.70; Greenwich ch 66; Mays Landing ch 3.45; little John Herbert for debt 50c; Tuckahoe ch 1.23, sab sch 3; Cedarville ch 140.85; Pittsgrove sab sch for debt 30.

5,161 55

*SYNOD OF NEW YORK.—Pby of Connecticut.* Bridgeport ch 63; Rye ch mo con Jan 16.20, Feb 19.20; Yorktown ch 32; White Plains sab sch 10.83; Croton Falls ch 7.75. *Pby of Hudson.* Cohecton ch 6; Hamptonburgh ch 56.05; Florida ch 8; Goshen ch 124.23; Hemstead ch for Corlesco 3.50. *Pby of Long Island.* Bridgehampton ch 43.67; 1st ch Huntington 100, sab sch Mary and Isabel, silver dollar 1.30; Westhampton ch 12; Speonk ch 3; Middletown ch 24.22; Ridge sab sch 4.45; Huntington South ch 97 56, Robert O. Colt, Esq. 100; Southampton ch 80.71; Moriches ch 13.25. *Pby of Nassau.* Astoria ch mo con 30, sab sch 35; South third st ch Williamsburg mo con 33.74, sab sch for debt 125; 1st church Brooklyn mo con 60.69; Wallabout ch 19.38; Ross st sab sch Williamsburg for debt 364.38; Scholarships for Monrovia Bangkok, Pekin 160, Seminoles 50. *Pby of New York.* First ch New York mo con 220.05, H. King 250, sab sch 24.73, Earnest Workers for Shanghai school 1,000, Mission sch 40.39; Forty-second st ch annual coll'n 232.43; Fifth ave and 19th st ch 13.041 45, for Bogota 2.000; Brick ch mo con 116.65; Alexander ch 14.33; Westminster ch 25; 4th ch New York sab sch 22.50; Yorkville ch 6; University Place ch 2.270 35, mo con 33.50; Twenty-third st ch mo con 25, sab sch for debt

40, mission sch for debt 12; Chelsea ch mo con 26; Palisades ch Dr C. R. Agnew 20; Potts Memorial ch Morisania 27; German ch New York 12. *Pby of New York 2d.* Canal st ch 11.65; Washington Heights ch 20; Scotch ch New York mo con Oct, Nov, Dec, 353, sab sch 109.53; Peekskill ch mo con 56.63; Tenafly ch 96.60. *Pby of North River.* Calvary ch Newburg 38; Bethlehem ch 43; Houghsenville ch 10; New Hamburg ch 35.29; Rondout ch 949, sab sch 41; 1st ch Kingston 40.

22,223 45

*SYNOD OF NORTHERN INDIANA.—Pby of Crawfordville.* Bethany ch 35.50; New Hope sab sch for debt 4; Eugene ch 5; Lebanon ch 7.35. *Pby of Fort Wayne.* First ch Fort Wayne 71.84; 3d ch Fort Wayne 9.50, sab sch 18.33, for debt 13.41; Bluffton ch 2.35; New Lancaster ch 4.75; 2d ch Wabash 34; La Grange ch 17; Warsaw ch 9; Pierceton ch 15, sab sch 4. *Pby of Lake.* Valparaiso ch 40, sab sch 43.75. *Pby of Logansport.* Roseville ch 6, sab sch for debt 7.10; West Union ch 3; Bethlehem ch 5; Monticello ch 17; Indian Creek ch, John Callahan 5; Bemington ch 7; Rock Creek ch 5. *Pby of Muncie.* Union ch 5; Hartford ch 3; Brownsburg ch 2.40; Clermont ch 2.10.

412 33

*SYNOD OF OHIO.—Pby of Columbus.* Blendon sab sch 10; Truro ch 12; Westminster ch Columbus 164.35, mo con 9; Mifflin ch 4.40, sab sch 5; Lithopolis ch 14; Mt Pleasant ch 35.75, sab sch 8; 1st ch Columbus annual coll'n 183.44, mo con 126.03, sab sch for debt 150, col'd mission sch 20; Worthington ch 10. *Pby of Hocking.* Barlow ch 7.05; Decatur ch 4. *Pby of Marion.* Mt Gilead ch 3.81, Mrs. Mary Blaney 5, Master G. R. Jordan for debt 52c, sab sch for debt 4.67; Wyandot ch mo con 6; Liberty sab sch for Tungchow sch 3; York ch 8.50. *Pby of Richland.* Ashland ch 69.57; Chesterville sab sch 2; Utica ch 20; Martinsburg ch 12; Fredericktown ch 33.50, sab sch 16; Waterford ch 10.23. *Pby of Wooster.* Millersburg ch 22.30; Berlin sab sch for debt 12; Chippewa ch 15.55, sab sch 2.63; Silver Creek mission sab sch 2.81. *Pby of Zanesville.* Madison ch Mrs. Ellen Adams 50; Bristol ch 7.15; Beulah ch 8.10; Brownville ch 42.

1,130 73

*SYNOD OF PACIFIC.—Pby of Benicia.* First ch Healdsburg 12; Two Rock ch 25. *Pby of California.* First ch San Francisco mo con 52.90. *Pby of Oregon.* Corvallis ch 11.25, sab sch 11.25. *Pby of Stockton.* Ladies in Sacramento 24.35.

136 75

*SYNOD OF PHILADELPHIA.—Pby of Donagol.* Columbia ch 194.53, sab sch for debt 23; Strasburg ch for Rio chapel 30.50, sab sch 7.50. *Pby of Huntington.* Little Valley sab sch 11.50, for debt 11; Shade Gap ch 10.84; Hollidaysburg ch 150, sab sch 20.50; Spruce Creek ch 443.14; Birmingham ch 333.11; Morris ch 2.75; Philippsburg ch 10; Sinking Valley ch 62.67; Bellefonte sab sch 75; Bald Eagle ch 3.80; Tyrone ch 44, sab sch 6; Upper Tuscarora ch 25; Altoona ch 64. *Pby of New Cast's.* Faggs Manor sab sch for debt 2.70; little Carl's missionary box 1; Port Deposit ch 25.59, sab sch to sup boy at Allahabad 53, Willie and Maggie S. for debt 3; New Castle ch mo coll'n 77.20, Mrs. A. C. Kerr 50; Mrs. Dr. Couper 25, Mrs. Taggart 2, Mrs. Cannon 2, Mrs. Danforth 1, Mrs. Black 1, Mrs. Kennedy 10, Master P. Spruance 35c, Miss E. Booth 5, Cash 2,



Miss E. Niven 5, sab sch 29.82, sab sch in the country 6.52. *Pby of Northumberland.* Buffalo sab sch 35; Great Island sab sch 6.20, infant sch 10; Grove ch Danville 75.50, sab sch missionary soc'y for debt 20; M'Ewensville ch 7; Lycoming sab sch Williamsport to sup boy in India 71.63; Ashland and Gordon chs 12; Lycoming centre ch 11; Mifflinburg ch 9; Renovo sab sch 21.50, for debt 10; Sunbury ch 26.50, sab sch 35; Lewisburg ch 123; Washington ch 17; 1st ch New Berlin 18.70; Bald Eagle and Nittany chs 43.75. *Pby of Philadelphia.* Arch st ch 590; 6th ch 120.12; West Spruce st ch 450, Miss Sarah Field for Corisco 5; 10th ch in part 745.73, a friend thro' the pastor 400. *Pby of Philadelphia Central.* Central ch sab sch Philadelphia add'l 38.50; Kensington ch 909.50, sab sch for debt 70; 2d ch a member 150; North Tenth at ch 23.92. *Pby of Philadelphia 2d.* Holmesburg ch 31.47; First ch Norristown 115.07; Slattington ch 25, sab sch 10. 5,819 05

**SYNOD OF PITTSBURG.**—*Pby of Blairsville.* Centerville ch 5.20; Armage ch 10.20; Ebensburg sab sch 9; Greenburg sab sch 29.63; Congruity ch 35.80; Cross Roads ch 23.13; Unity ch 144; Blairsville ch 87.65. *Pby of Clarion.* Greenville sab sch add'l 1.75; Licking ch 12. *Pby of Ohio.* Shady Lick ch 116.35, for debt 100; Monongahela sab sch 50; Central ch Pittsburg 361.42; Cannonsburg ch 47.50; Centre ch 56; Lebanon ch 55.50; East Liberty sab sch 138.24; 4th ch Pittsburg 58. *Pby of Redstone.* New Providence ch Greensboro sab sch 20; Tent ch 15.66, sab sch 10; Long Run ch 18.50. *Pby of Saltburg.* E. W. 500; 1st ch Kittanning sab sch for debt 58.80; Gillgal ch 8.59; Clarksburg ch 20. 1,992 29

**SYNOD OF ST. PAUL.**—*Pby of Chippewa.* Chippewa Falls ch 4. *Pby of St. Paul.* Central ch St Paul 72.21, sab sch Mrs. Elizabeth P. Lewis to con Miss Charlotte M. Lewis L.M. 30; Andrew ch St Anthony 35, sab sch for debt 5. 146 21

**SYNOD OF SANDUSKY.**—*Pby of Findlay.* Blanchard ch 5.60; Ottawa ch 5. *Pby of Maumee.* West Bethesda ch 15; Gilead ch 5.08; 2d ch Toledo 2.70; Delta ch 5; 1st ch Toledo 15. *Pby of Western Reserve.* Westminster ch Cleveland 85. 83 38

**SYNOD OF SOUTHERN IOWA.**—*Pby of Des Moines.* Des Moines sab sch for debt 15; Albion sab sch 4; Indianola ch 11.43. *Pby of Fairfield.* Washington ch 38.45; Bethel ch 6.75; Crawfordsville ch 12.90; Wm. Brown 10; Fairfield ch 13; Shiloh ch Wm. Hopkirk 4; Sigourney ch 5; Drakeville ch 75c. *Pby of Iowa.* West Point ch 6; Pilot Grove ch 4; Unity ch 17.70; Evangelical St Peters ch 13. *Pby of Missouri River.* Blackbird Hills ch 25; Plattsmouth ch 43.35. 224 33

**SYNOD OF WHEELING.**—*Pby of Steubenville.* Island Creek ch for debt 13, com sch 6; East Spring, field ch 20; Urlickville ch 10; 2d ch Steubenville C. C. B. 100, N. E. B. 50; 1st ch Steubenville to con Rev. T. A. McCurdy L.D. 100; Centre Unity ch 4.68. *Pby of St. Clairsville.* Concord ch 37.40, sab sch 8.50; Bethel ch 12.75; Little Oscar Ault 3.35; Morris town ch 12.40; St Clairsville ch 60; Fairview ch 5; Antrim ch 5. *Pby of Washington.* Fourth ch Wheeling sab sch 20.70; East Buffalo ch 31.59; Moundsville ch 17; West Alexander ch 146; Cameron

ch 5.75; Pine Grove ch 1.33; Lower Buffalo ch 26.12; Claysville ch 63.83, sab sch 7.18; Burgettstown ch 83.54; Frankfort ch 10; 1st ch Washington Ladies Sewing Society 46.60; West Liberty ch 57.70. *Pby of West Virginia.* Fairmount sab sch for debt 22.19; Gerardstown sab sch 23.16. 901 17

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Madison ch 40.50; German ch Highland 6. *Pby of Milwaukee.* First German ch Richfield 5; Port Washington ch 26.41, sab sch 23; 1st ch Beloit 134.38. *Pby of Winnebago.* Kilbourn City ch 24, family of Rev. D. M. 3, Children's Cent Society 5; Weyauwaga ch 3. 270 29

Total received from churches, \$46,310 23

**LEGACIES.**—Legacy of James N. Will, deceased, Wayne County, O. 201.70; Bequest of E. C. Wilson, Morgantown, W. Va. 25. 236 70

**MISCELLANEOUS.**—S. C., Pa. 10, Mrs. Luther Halsey Washingtonville 5, Rev. Jos. H. Jones, D.D., 50, A. B. K. 30, Gen. G. Loomis 5, James Lenox, for Rio chapel 1.000, Miss Sarah Simpson, Amity, Pa. for debt 1, Rev. W. T. Wyllie and friends, New Castle, Pa., 44, and I.H. Patton 5, for Dehra sch bldg family thank offering, Rev. H.R. Wilson 25, Rev. H.R. Wilson Jr 5, W. S. Ward 5, James L. Bessie L. and Mary J. Wilson, five dollars each 15, Rev. T. C. Perry to con Edward T. C. Perry L.M. 75, Mrs. T.C. Perry 20, a Friend 25, Lizzie for debt 1, Chas. M. Hamiltion, Anburn, Mo. 10, Mrs. Maria, Memford, Oxford, Iowa, 1, J. C. M. 10, M. H. D. 10, Mrs. N. A. Lacy, 50c; U. P. ch Rock Prairie, Wis. sab sch 5, a Friend for Bogota chapel 2, Cash 5, Mrs. John Morrison, gold 5; Reformed ch Hackensack, N. J., sab sch for India 20, A. Chapman, M.D. 5, Cash 50, B. K. 50, Chapin Missionary Association, New York, for boy in Shanghai 15, Mrs. Elizabeth Howell 4, Mack 10, Rev. John C. King, Vinton, Iowa 5, R. A. and E. Maxwell for debt 3, Mrs. E. C. Wilson 5, J. R. H., thank offering 5, little Fanny's Legacy 4, Hans Jacob Murbach, Vacuri, Brazil 10, F. D. Long, Jersey Shore, Pa. 10, a Friend of Missions, Virginia, Ill. 900, Mrs. Austin Rogers, Cape Vincent, N. Y. 3, a Friend 50, Miss M. J. Stewart for Chefoo 5, Mrs. M. McClean for Chefoo 3; [Pisgah ch Ky. 42.75; Nicholasville ch Ky. 32; Richmond ch Ky. 14.35; Midway ch Ky. 13.90; Winchester ch Ky. 42.75; Versailles ch Ky. 42, for Lahor sch building]; Mr. and Mrs. C. S. Martindale for China 10, Charles B. and Harriet D. Chapin, New York, for debt 1; Rev. Robert M'Cachran, Newville, Pa. 15; Grand Traverse ch Mich'n 27.50, mo con 25.50, Mr. and Mrs. E. to con Geo. T. Edelman L.M. 25, Friends in Illinois, 100; E. S. V. and F. B. Eddington, Pa. for debt 5, A. B. 20; Rev. W. J. Mc'Cord, Wassala, N. Y. 2.50; Miss Jane R. Wilson, Shippensburg, Pa. 10; Lewis Shoup, Middle Creek, Pa. 10; J. H. Cunningham, Slippery Rock, Pa. 5; Miss M. B. Patterson, Panxutawney, Pa. 5; A. T. Williams, Diamond City, Montana, 1.50; Rev. Wm. Annan, Alleghany City, Pa. 5; Miss E. Tempelin, Marshall O. for debt 12; Mrs. L. B. Williamson, Rocky springs, O. 7; M. Campbell, Lyon Co., O. 5; S. W. Mc'Connell, Dicks Creek O. 5; J. L. Clark, Belle Centre, O. 8, a Friend 5. 3,025 25

Total Receipts in January, 1868, \$49,563 18

WILLIAM RANKIN, JR., Treasurer.

VOLUME XXVI.

NUMBER XI.

THE  
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April, 1868.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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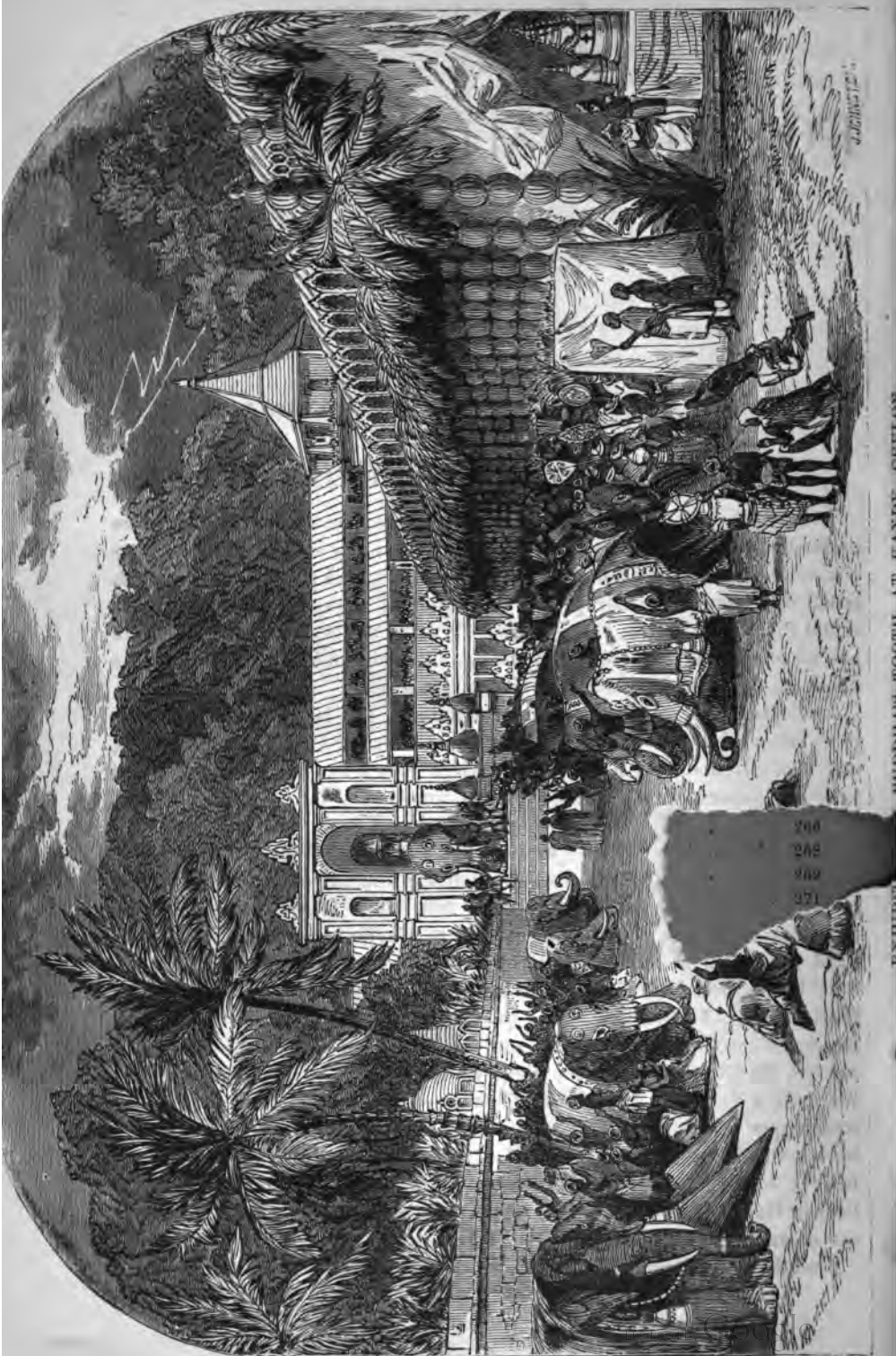
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# THE FOREIGN MISSIONARY.

APRIL, 1868.

## *MISSIONS OF THE PRESBYTERIAN CHURCH.*

### HEATHENISM AND CHRISTIANITY IN CEYLON.

It is still a disputed point which is the more ancient religion, Buddhism or Brahminism. Both have existed for ages, side by side, or in contiguous countries; both were prior to the birth of Christ, and the influence of both is felt over more than half of the population of the earth. In them there is but little in common; the one has gods many and lords many; the other has no positive idea of God; yet the man-worship and relic-worship of the one is an offset to the idolatrous rites of the other.

In Ceylon both of these systems are found. The last Buddha, and who is so famous in the annals of Ceylon, was born at Patna on the Ganges, B.C. 623. Renouncing a throne, he retired into solitude and spent several years in prayer and meditation; he then appeared as the Gautama Buddha, and gathered around him many adherents. On his body was burned, but a portion of the relics was preserved; one was a tooth, which was first placed in a great temple in Ceylon, and remained till A.D. 309, when it was carried by the daughter of a king and her husband to Ceylon, and where it has been until this day a special object of idolatrous veneration. Colossal statues have been erected in this island to him, and his images everywhere occupy the temples. As Buddha, by his own unaided efforts, rose to the highest degree of intellectual perfection and the purest bliss, so in the same manner can his followers reach the highest excellence. As a system, it has no place for a Saviour. Sacrificial offerings of any kind are rejected. The worshipper brings his gifts of fruit or flowers to Buddha, which are placed before the image, and he says after the priest, "I worship Buddha and believe him to be all good, all wise, all powerful, all just. I have not broken Buddha's commands; I do not kill animals; I do not steal; I do not commit adultery; I do not lie; I do not get drunk."

Buddha's tooth, which is kept at Kandy, is deemed by the people to be

the most sacred thing on earth, and the palladium of their country. It is a piece of discolored ivory, slightly curved, nearly two inches in length, and one inch in diameter at the base. This precious relic is kept in a small chamber in the temple, attached to the palace of the Kandian kings, and is enshrined in six caskets, placed on a silver table. The outer casket is five feet in height, formed of silver gilt, and shaped like the buildings raised over the relics of Buddha. The other five cases are of gold, and of the same shape; two of them, however, are inlaid with rubies and other precious stones.

The picture sets forth the scene at Kandy on the exhibition of this wonderful tooth. Says an eye witness: "The relic was placed on the back of an elephant, richly caparisoned; over it was a small octagonal cupola, the top of which was composed of alternate plain and gilt silver plates, supported by silver pillars. When the elephant appeared coming out of the temple gate, two lines of magnificent elephants, forming a double line in front of the entrance, knelt down and thus remained; while the multitude of people, joining the points of their fingers, raised their arms above their heads and then bent forward, at the same time uttering in full tones the shout of Sadhu; this, joined and increased by those at a distance, swelled into a grand and solemn sound of adoration."

The population of Ceylon may be distributed according to the different religions as follows:

Buddhists .....	970,000
Hindus .....	480,000
Mohammedans .....	90,000
Christians—	
Protestants .....	35,000
Romanists .....	100,000

Early in the sixteenth century the Romish church sent missionaries to Ceylon, and the work of baptism was prosecuted with vigor, and every effort made to enrol the natives into adherents of Rome. In this they were ably seconded by the Portuguese government, which was then established over a large part of the island. When the Dutch became the paramount power, they did but little for the spiritual renovation of the people, and their religious efforts, beyond a nominal Christianity, yielded little permanent fruit.

The Baptist Missionary Society of England commenced a mission in the island in 1812. It has, however, been feebly sustained. Then followed the Wesleyans, the American Board, the Church Missionary Society, and last of all the Propagation Society in 1838. These are laboring in different parts of the island with encouraging success—having some 30,000 persons under their influence, or attending on the preaching of the word.

The Buddhists have within the last few years broken through the apathy they have shown at the aggressive movements of the missionaries.

These have been challenged to meet their most able priests, and discuss questions growing out of their respective systems of faith. This has awakened inquiry and helped forward the cause of Christ. Several public discussions have taken place. These are signs of good.

There, as in every mission field that has for any time been cultivated, much seed has been sown that has seemingly yielded no fruit; but not so; God's word shall not return to Him void. It has its mission, and will yet spring up.

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### LET ZION'S WATCHMEN ALL AWAKE!

WE hope every pastor and stated supply will read, what one of their number from the West writes, on their duty and the Church's willingness to aid the great work of the Church among the unevangelized. His letter contains several important suggestions as to the best means of awakening and sustaining an interest in the Church; and shows what can be done by one whose heart is in the work. He says:

"We have adopted the 'Plan of Systematic Beneficence' in our church and Sabbath-school, and it works admirably. As you will see by referring to the receipts for January, our school sent to the Board over one hundred dollars. This year we hope to do still more. The 'Foreign Missionary' will increase the interest. Therefore we shall rejoice to get it.

"What books will give me best information about the wants of the heathen world? What will throw most light on the work of our own Board? Please send me a list of useful works and publications. I am trying to educate my people to know and do their duty. The growing interest they manifest in Foreign Missions is very delightful. The Monthly Concert on first Sabbath P. M. of each month is now well attended. We take monthly collections in addition to annual collection. The Master says: 'Gather up the fragments.' These, in the aggregate, will equal the annual collection. Our prayers and our alms should go up together! The plan works like a charm! Until I insisted upon the monthly concert there was no interest in the matter. It had not been observed for years, and even one of my elders said, 'The people will not attend.' I told him we must have the concert if only 'two or three come.' Now we have good congregations and deep interest. This good elder is himself wonderfully stirred up! I solemnly believe pastors are to blame for the unfaithfulness of the Church in this matter. 'Let Zion's Watchmen all awake,' and the people will follow in the glorious cause. Lay the sin of neglecting the heathen at the door of the PASTORS, for they 'are to be blamed!' The Church will do her duty if the pastors faithfully and affectionately ask her to do it. I have found it so in my own experience."

The people are willing to hear and waiting to be informed on every part of duty by their religious teachers. To feel, they must know; to give,



they must be instructed. Often, too much is taken for granted by the pulpit, and especially in regard to the great schemes of the Church. The ministry must create a taste among the people for reading about them, and for their becoming practically interested in them. As a means of forming this taste, and communicating much important knowledge about the wants and woes of the world, the efforts of the Church and the progress of truth, the monthly concert was established. This service, we are sorry to say, is ignored by hundreds of our ministers. Some observe it, but in such a manner as to produce a chilling effect upon all who attend; while the prayers have reference to almost everything but the heathen. In such an atmosphere no enthusiasm is awakened for the cause of missions; no distinct and comprehensive view of the work or the field is obtained; no enlarged desires to labor more efficiently, and give more generously, are felt; and in some cases the result is that such a service does harm to the very cause for whose well-being and growth it was instituted. No wonder the remark is made, "the people will not attend." But on the other hand, there are not a few pastors, and we believe the number is increasing, who devote time and study, and a warm heart, to a preparation for the monthly concert, and who have no difficulty in making it a meeting of interest and profit. There is such a variety of topics to discuss, and so many ways to present them, that anything like a stereotyped mode of conducting this meeting should be avoided. The prayers should also be in harmony with the occasion—missionary in their very texture, in their breathings, and in their ascent to the throne—then elders would not only be "stirred up," but the people also.

*Lay the sin of neglecting the heathen at the door of the pastors.* Oh, is this true? can it be true? This statement is oft made, but has it a foundation in fact? If true of any, what a solemn thought, that such throw themselves between their people and the perishing guilty pagan. There is a fearful amount of indifference somewhere on this matter, as the large list of non-contributing churches and the small contributions from others abundantly testify. No executive officer of the Board can force himself into any church that neglects this work; he can present facts in other ways, but these must be brought before the people, and they must see and know them. This responsibility rests with the preacher, and if he is indifferent to the subject, and aims in no manner to instruct and interest those under his charge, even when a collection is taken up, can it be said that he is free from this sin of neglect? To such we speak, that they would throw themselves more heartily into this blessed cause, and seek to bring their people up to a proper conception of the woes and wants of a world that lieth in the wicked one, and to the magnitude of the undertaking, which has been laid upon the Church by her loving Ransomer and divine Head.

The work is enlarging and will soon be far beyond the ability of the Board, unless the Church comes up by corresponding efforts to meet it; and if this is not done will the ministry be guiltless? Let all such ponder

the solemn words of the brother, and with him put forth their endeavors to bring their people into close and living sympathy with the great evangelistic work of the Church.

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## MANUAL OF MISSIONS.

THE inquiry is sometimes made, "What will throw most light on the work of our own Board?" Information of the Board's operations is found in the *Record*, the *Foreign Missionary*, the Annual Reports, etc., and from them the fullest account can be had of what our Church through her representatives is doing in foreign lands. A narrative, giving a sketch of the different missions, and of other details connected with the history of the Board, was published in 1854 by our senior colleague, Rev. Dr. Lowrie, in his "Manual of Missions." We are happy to announce that a new edition, bringing the history of the Board and its operations down to the present time, is in press and will soon be issued. This work has some new features over the former edition, giving a notice of the workers who have died. Besides this important Manual, some "Sketches of Different Missions" will be issued during the year, and these together will give an idea of the Church's work and workers.

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## COMMUNICATIONS FROM THE MISSIONS.

### Omaha Mission.

THE station occupied by this mission is 100 miles north-west of Omaha City, Nebraska. The Rev. William Hamilton, formerly Missionary among the Iowas, is now laboring among this tribe. He sends the following letter:

*The School.*—The number of scholars in the school has been reduced, without any effort on our part, until we have less than the stipulated number. Including one temporarily absent on account of an affection of the eyes, we have forty-eight in school; but three of these are half-blind Sioux, leaving 45 Omahas, 19 girls and 29 boys. Miss Bower, who taught very faithfully during the time she was with us, left, near the end of October, fearing her strength was not sufficient to justify her in taking charge of the school during the winter. Mr. Lee has now the school. The improvement of the children is about

what might be expected of persons in their situation, not rapid, but still learning something that I hope may be useful to them in after life. Most of the boys are small, and are not of much assistance in work, though they carry wood and assist in feeding. About one-half of the girls are also quite small. They, for some reason, are better singers than the boys, and I think better workers.

*Winnebagoes.*—I visited the Winnebago agency the other day, and learned that they had just commenced a day-school, under the care of a Miss Hancock, formerly, I think, among some of the Southern tribes. The past week they had about 30 scholars. Col. Matheson, the Agent, tells me no provision has yet been made for establishing a mission among them by any denomination of Christians, and the Episcopalians, who seemed anxious to enter the field when our Board had made its liberal offers, have abandoned it. The

Winnebagoes, when I have spoken to them on the subject, speak approvingly, but always refer the matter to their Agent. He is a member of the church, and would, no doubt, cordially co-operate with any evangelical denomination.

*Religious instruction—unusual interest.*

I came among them in July last; they have made two long hunts, summer and winter; and when at home in the fall, I was absent for near four weeks, attending Presbytery and preparing to move. Yet there have always been a few that remained at home, especially among those at the little village, as it is called, or Le Fleche's band. My preaching has been principally at his house, for two or three reasons. I had there the largest congregations;—they seemed more than others willing, if not desirous, of receiving instruction, and he is by far the best interpreter that can be had, though I have to use the Iowa language in preaching through him, as he understands only a few words of English; I think, too, it is far easier to interpret from Iowa into Omaha, than from English into Omaha, as they have a common mode of thought. and he is familiar with both Iowa and Omaha. He is, moreover, a man of more than ordinary capacity, and has considerable knowledge of religious truth, and is anxious to learn. On the other hand, I can only use him among his own band, as the others are so hostile in their feelings toward him that they will not go where he interprets, and of course he would not go to them. Since my first coming among them, the attendance has been good, most of his people coming out who could. There was nothing in the outward appearance at our meetings that showed any unusual degree of interest, except the good and sometimes earnest attention to the word. After a while, Le Fleche would lead in prayer, (this he had done two years ago,) and then a few others. My practice has been, after talking to them, to tell them that if any one desired to engage in prayer, they could do so.

Those who had prayed before, three or four, would do so, and at times there would be some one for the first time. One evening two, next evening three, and perhaps for an evening or two no new ones. On Sabbath evening, commencement of the week of prayer, after sermon and the usual opportunity given, four led in prayer for the first time, and three others, I think, during the week.

*Earnestness.*—As to manner, some had the Indian mode of address in some degree, and others appeared to be very solemn and deliberate. Although their language was to a great extent unintelligible, yet, at times, I was much impressed with their apparent humility and earnestness. On one occasion, an old man seemed to pray with such a broken and contrite spirit, that I asked Le Fleche after the meeting had closed what he said. As near as I can remember, it was to this effect: "O God, I am the chief of sinners; there is none so wicked as I am. Before I heard your words, I was in darkness, and was always sinning, and knew not what I was doing. Son of God, who died for sinners, pity me, pity all; Holy Spirit, make us holy, and make our hearts good; help us to forsake all our sins; help us to obey Thee and love Thee: we want to be holy and to do what is right;" with much of similar character. The burden of their prayers seems to be a hearty confession of sin, a pleading for mercy, and for new and holy hearts, with thankfulness for his mercy and acknowledgment of God's holiness and goodness. Considering the fact that they have never heard a Christian pray in their own language, there is much to indicate the teaching of the Holy Spirit. Some times they are pretty lengthy, yet when they first commence, they are rather short, but quite long enough. Thus far, sixteen men lead in prayer; and they tell me they pray at home. One said, that sometimes in traveling he stops by the way to kneel and engage in prayer; another said she had wept in prayer over her sins;

another said, that formerly she wanted her trunk full of nice clothes, and her mind dwelt upon them; now, she added, it is as if I had thrown them all away; I want to serve God all my life. I do not wish, said another woman, ever to go back; I am willing that God should do as He pleases, for He is good; said another, I thought some of these things when Mr. Burt was here, but when he left, it seemed as if my ears were closed. Say others, we are sinners, we sinned when we were little, but we want to love and obey God, we do not want to sin any more. Another says, I try to love God and try to do right, but my heart is so bad, I cannot. These are a few of the expressions that occur to me as I write, for I have made no record of any conversation with them. Besides the sixteen men who lead in prayer, (and there were not more than four or five others grown that remained at home and attended meeting) there are four or five women that have been regular and attentive listeners, yet not one of these (except one woman,) professes to be a Christian, or to be forgiven, yet they say they *love* God. Mary said, she thought she was a child of God forgiven and saved. She said she thought she experienced the change lately. I reminded her of her former ignorance, and supposed goodness, then of her deep conviction of sin, and then of her hope, more than two years ago. "I remember it all," she said, "and then I thought I was converted, but now think I was then mistaken. I feel different now." She also understands Iowa, and has interpreted for me in conversation with the women. As an interpreter she is fully equal to her husband, and quite as intelligent.

The above will perhaps give you as clear an idea of the state of their minds and the prospects of usefulness as if I were simply to give you my own opinion. I am not able to decide, and wait in faith the further manifestation of God's grace if it is His work; and I cannot account for it in any other way than by attributing

all to the Holy Spirit. If so, will He not carry it on?

At the close of the week of prayer, I asked them if they wished to continue; the reply was: "We are not tired; but perhaps you had better go and preach to others during the week, and preach to us still on the Sabbath. As to others that have not yet publicly led in prayer, some tell me they pray in secret, some they only pray occasionally; many feel a sense of sin.

In speaking of serving God, said one, "I cannot be a Christian, it is too hard for me; I do wrong too much." Others make similar remarks.

*Others concerned.*—They are just returning from their hunt. I have had meeting at Le Fleche, Friday and Sabbath evenings. They prefer to have service at night. Last Sabbath I went to Little Chief's camp, as he had invited me to go when they returned. He was feasting the chiefs, and I spoke to them. He did not invite others in, saying his tent was small and it would smoke if full of people. Yellow Smoke, however, invited me to preach at his house on Thursday evening. I did so to a good congregation, his son, a youth, interpreting. Yellow Smoke said they would pray, perhaps, after awhile; they would think about it; they did not wish to "lie to God, nor commence and turn back." "I think," said he, "God has sent you here; I want you to preach to us; we like to hear, we never heard these things before. We did not kill Jesus Christ. We did not know anything about God, as our fathers had no Bible, and could not teach us. Go also to the Indians below, and preach to all the Omahas. I hear that the hunter Sioux have been taught, and all love God. Perhaps all the Omahas may yet love God."

At Fire Chief's village, about ten miles below the Mission, I had a tent full, and he said more would like to come, but there was no room. After the service was over, he made a little talk to me,

saying, "They would think about praying to God. They did not wish to profess and do not. They had heard some who prayed at Le Fleche's village hunted rabbits on Sunday; if *they* prayed to God, they would not want to do so. But we like to hear you talk; we will wait till all get home, I want them to hear. When we go in the spring to our village all can hear in the large houses. We don't know anything about these things, our fathers never told us, we only hear it now." I reminded him that it was twenty years since they first had a missionary, but they put his words from them. May it not be that the truth is carried home by the Spirit, as never before, and therefore they think the message new?

At some houses, still further down, I had a small congregation. Village-maker, who first said he was too tired to come out, afterwards came. He talks a little Otoe. He said he wished to see the young men pray, and the children in the school; they were getting too old. (A similar remark was made by Fire Chief.) I asked Village-maker if he would not pray, old men did the talking in the council. "No," said he, "I cannot, I am too tired and have a pain in my side from riding yesterday." He is an old man, his head quite gray, and he has been lame from his birth. The above will show somewhat of the feelings of those who have yet little or no sense of sin, but I trust they may not continue long in their darkness. Two young men were with me formerly at the mission, who are striving to serve God, and they do not hesitate to engage in prayer before their unbelieving friends. No one who has once led in prayer hesitates when called upon to pray. But of all, it may be said, that they are yet as little children. They speak of themselves as only beginning to see the light.

*Discouragements.*—While, therefore, there are some things encouraging, there are some of an opposite character. Polygamy is more common among the Omahas than it was among the Iowas. Three of the

men who are interested, and at least inquirers, have each two wives, and some of their wives are quite attentive, and give pretty clear evidence of a change.

\_\_\_\_\_ had three; I have talked to him on the subject, and he has put one away, his youngest. The others have families, and are as kind and affectionate to each other as it seems possible to be. He said, if one would go, he would be glad; but they were to him as dear as my own children, and he did not know what to do, it seemed hard to turn them away. I said, would you put one away if you were sure it was the will of God? "Certainly," he said, he would. I said, perhaps this may be the cause, that you have no evidence of pardon. His first wife thinks she is a Christian, and his other gives pretty clear evidence of a change; the one he sent home was giddy, and had no children. I have thought best, so far, with the advice as to the youngest, to present the truth and leave him to choose himself what is duty, as he knows that it is contrary to the doctrine of the Gospel.

### Seminole Mission—S. W. Indians.

THE mission among this people, which was interrupted by the war in 1861, was resumed the early part of 1867. The following statement, written by the Rev. J. R. Ramsay, and which may be called a year among the Seminoles, will be read with interest:

*Organization of a Church.*—In January I made my first visit to the Seminoles, an account of which in full you will find published in the *Record* of February, 1867. At that time I found the field here so promising that I made an appointment to visit them again and organize a Presbyterian church in February. This appointment I was also enabled to fulfil, and organized a church with sixty-six members, and ordained two ruling elders; baptized twenty-three adults and five infants, and administered the Lord's Supper to a very large congregation.

*Settlement among the People.*—The field among the Seminoles appeared so encouraging, and their appeal so urgent that I should bring my family and settle among them, that I promised, Providence permitting, to move out with my family in March. Returning to Tallahassee, preparations were made to move out with my family; and about the 12th of March we started. But the same day on which we left Tallahassee a very severe snow storm overtook us, and we were forced to stop in a cabin, where our eyes were nearly smoked out two nights and one day, when the storm and cold abating, we proceeded on our journey with two wagons. But it was a very long road, and through wide prairies, and before we reached our destination, another snow-storm overtook us. But fortunately we had borrowed Brother Robertson's tent, and under it the little ones slept comfortably while the snow fell fast outside. On the evening of the fifth day from Tallahassee, we reached our destination. It was Saturday, and we accepted the kind invitation of our old interpreter, Robert Johnson, and his wife to spend the Sabbath under their roof. On Sabbath I preached to a very large congregation in the open air, and on the following Monday we moved into our new habitation, an Indian cabin, fourteen feet square, where we lived until July; when the Seminole agent leaving with his family, invited us to come and take charge of his house, which we accepted and are occupying it still. I fenced and prepared a garden, and planted and cultivated vegetables.

*Preaching.*—Since moving out here I have made three visits to Tallahassee, which, on account of the distance, high water and sickness, averaged about a month each. Thus far, not having any suitable interpreter to aid in translating, I have given my chief attention to preaching; preaching here and wherever else a door seems to be opened. During the last summer I preached once at Nulhka-pucke's town, on North Fork, twenty

miles northwest. They are principally Methodists; but the head man of the town is a member of our church. While there I preached twice and distributed some books, Catechisms and "Sabbath Day," in the Indian language. These people are eager seekers after knowledge, and love to get books. They want the "Creek Reader," also they want the hymn book, "Come to Jesus," and all the New Testament, and I am sorry I am not able yet to supply them with all these. When I go on a preaching tour I generally carry some of such books as I have, and start a Sabbath-school with the Readers and give away Catechisms. I preached twice to very attentive audiences at Little River, near the old Oak Ridge mission. On one of these visits our elder brother Yaha accompanied me, and we received two candidates into the church. I preached once at Fus Hacoss, a Seminole chief, who lives twelve miles north. On one of my visits to Tallahassee, I visited an old preaching station at Kuncate, where I had the pleasure of finding some of the fruits of former labors still remaining. While there I preached three times to large and attentive audiences; baptized two infants; received five members into the Muskoke church and married one couple. The bridegroom was one of my former pupils at Kowetah. I have also preached at two African settlements among the Seminoles; they are Baptists and received me very kindly. I also preach once a week, on Wednesday night, to a company of colored soldiers who are stationed here, and have distributed tracts among them. I have availed myself of every opportunity that offered to visit the sick and dying, and to be present at funerals. In the cold winter night I have gone to visit the dying brother; and when the cholera raged in our midst I helped to bury the dead. Three weeks ago I preached at Paskofas, twenty miles south, on the Canadian river. He is an old acquaintance, a Baptist now, but a warm friend. Here I met with Jumper, who is now a Baptist preacher, and we conducted the meetings conjointly.

About six persons appeared to be inquiring the way of salvation; among them one very old man, whom I had before urged to attend to religion. I preached again at Fus Hacoss' one week ago. He was very kind and I hope will some day be a Christian.

*An Encouraging Field.*—But while I try to preach as often as possible at distant points, yet the most encouraging field, by far, is just here at home. This is the largest settlement. The great body of our church members live here and go to church not only every Sabbath, but two or three nights during the week. It has been a refreshing sight to me many a time when, driving up to the arbor with my little family in the wagon, I would find the large congregation assembled, filling the arbor full and many sitting in groups outside waiting for service to begin. Having arrived, I would commence Sabbath school, assisted by Mrs. Ramsey and whatever native assistants might be present. The adults, both men and women, were instructed in their own language by means of the Creek Readers, which many of our church members can read fluently, and there is no lack of teachers in that department. The children were instructed in English by means of the Primer published by the Board of Publication, for which and a handsome Sabbath School Library, and fifty copies monthly for one year of the *Sabbath School Visitor*, we are deeply and gratefully indebted to Dr. Schenck. Some of the principal points and pictures in the *Visitor* I explain, by means of the interpreter to the Indians, after I have distributed them. We also teach the catechism, both Creek and English, by means of the primers Dr. S. sent us. Many Indian children learn the alphabet and to spell.

*Eagerness to Learn.*—On Sabbath evenings they came in great numbers, of their own accord, to our house to "learn the book" they said, and Mrs. R. and myself, when I was at home, would sit out in the shade and teach them, and when they got tired we would sing hymns, which

pleased them exceedingly. Sometimes children would come on week days to learn, and some of them learned very fast. One instance I will give of eagerness to learn. Some boys came to say a lesson, but I was busy getting ready for a big meeting, so I told them I could not hear them to-day, but after the meeting was over they might come again. Thinking they would go home, I started to haul a load of wood; but directly I saw all the boys come running after me; they all begin to throw the wood into the wagon until it is loaded; I drive it home; they help me unload it; I commence to cut the wood, but they take the axe from me and say they will cut it. This is too much to let go unrewarded, so I teach them a lesson; they are satisfied; get on their ponies and go home. In this way many children had got a fine start, so that when the day school was opened in November, by Miss Lilley, she was surprised, and the agent was agreeably surprised to find in a few days that nearly the whole school not only knew the alphabet but could spell with ease.

*Church Statistics—Deaths—Contributions.*—Our church has gone on steadily increasing in numbers since it was organized. Thus April 28, seven adults were received and baptized; also two children were the same day baptized. May 12th, five were received, three of whom were baptized; May 19th, two were received; June 2, one was received; June 30, seven were received; August 19th, five were received; August 25, three were received; September 1st, three were received. Making in all since the organization of the Seminole Church thirty-two additions on examination and one by certificate. These added to the sixty-six with which the church was organized, make the whole number received during the year, 99. Thirty-six adult baptisms and seven infant baptisms. Of the number four have died—two of cholera and two of other diseases. The last was Billy, one of the first converts at Oak Ridge. He was an old man, probably

the oldest member of the church. His last end was peace. The last words I heard him say were, "I am happy in Jesus." Our people are for the most part poor, but I have endeavored to impress on their minds the duty, as well as privilege, to contribute something every month to aid in sending the Gospel to the perishing heathen, and on every first Sabbath in the month a collection is taken, and it is truly touching to see men and women, old and young, heathen though so recently they were themselves, all coming forward to cast their "mite" into the plate to aid in saving other perishing heathen. The amount contributed, including December, is \$17.76. The January and February collection I have not included—have reserved it for this present year.

*Camp Meeting.—Need of a Church Building.*—In August we had a camp meeting which was very largely attended, all the brethren and sisters threw in and raised about \$180. We built a large arbor and protracted our meeting four days, and it was a time in which there was great enjoyment among those in attendance generally. Brothers Robertson and Sandford Perryman were present and several other preachers, both Methodist and Baptist. All were sorry when it broke up. Since September we have had no additions to our church, but there are some inquirers; and probably some will join soon. I think there is no decline in the ardor of religious feeling among the people. On Sabbaths when the weather is not too stormy so many attend meeting that we have no house that will hold all, probably one half the audience cannot get into the house. We are taking measures to build a church large enough to hold all. In our Sabbath meetings I have to limit the length of our service, and always feel that many are reluctant to depart so soon. But in their night meetings they have more freedom, and then we witness the full display of their happy feelings.

Since writing this letter Mr. Ramsey

speaks under date of Feb. 20. "Last Sabbath a meeting of the Session was held and candidates for church-membership, and backsliders were invited to meet with us. In answer to this invitation six persons presented themselves for examination, of whom four were received as members of the church. The remaining two were advised to wait a while longer. Two backsliders also made their acknowledgments, professed their repentance, and were restored to their former standing in the church. It was an interesting day to us all."

### Ningpo Mission.—Eastern China.

#### Yu-Yiao.

THE attention of our readers has been directed several times to the Church at Yu-Yiao, from the fact that God had so signally blessed it, and also from their appeal for aid to erect a new house of worship, as the place where the people were holding services was too strait for them. Some few persons liberally answered their call for help, and especially an aged disciple, who had given a son to that mission. At this period, God removed their pastor, the Rev. Ling-Yiu by death, but though this man of God was taken, the work went on, souls were added to the Church, and a new building was reared.

The Rev. S. Dodd, of Hangchau, sends under date of November 27th, a short, but interesting account of that Church:

"I reached home to-day after an absence of about a week, having attended a very harmonious called meeting of Presbytery, and spent a very happy Sabbath at Yu-Yiao; it being communion, five adults and six children were baptized. What gave a peculiar interest to the day, was the dedication of the new house of worship. The house was crowded with hearers from morning to night, and each member of Presbytery took some part in the exercises. I often thought how glad the former pastor would have been to take part in the services, and to see the



answer to his prayers that the occasion furnished. It was in the Fall of '63 that I first took part in the working of that station. When I then first visited the place, I found reason to believe that God had been blessing the labors of his servant Ling-Yiu, who had been laboring there for some time previous. Before that time there were there only five communicants; there are now eighty-nine. I often joined with the dear brother in prayer that God would enlarge His work and give us a house and self-supporting Church in that place. God has answered one part of the prayers; I doubt not that in His own time He will answer the other part. We were naturally afraid when Ling-Yiu was called away that his place could not be supplied, but the same spirit seems to rest upon Rev. Bao Kwong-hyi, who was installed his successor last Lord's Day. He had been stated supply of the Church for more than a year before his installation, and there has been no communion season since he went there, at which some have not been baptized from among the heather."

### Shantung Mission, N. C., China.

#### Chefoo.

THIS town is the chief foreign port of the province of Shantung. Missionary laborers: Rev. H. Corbett, and his wife; Miss C. B. Downing, teacher. Mr. Corbett sends this report of the Lord's doings in that Mission:

*The Joy of Harvest.*—God hath made our hearts glad by permitting us to see His great power in converting sinners. During the year twenty have renounced their false gods and united with us on profession of faith in Christ. Two of them more than seventy years of age, and three beyond sixty. One, a blind man, whose home is more than 150 miles from Chefoo. No sooner did he feel the power of the Gospel in his heart, than meeting a man from his native town, he told him of Jesus and besought him to come

and learn for himself. This man has since been baptized, and is, I trust, an "Israelite, indeed, in whom is no guile."

Last spring I went with the colporteurs to attend an annual fair, held at a city twenty miles distant. In the evening, during conversation with some men at the inn, one said there was a school teacher in his village who told them about Jesus and His doctrine. He said formerly this man had quarreled with his father, and been obliged to leave home; he went to Chefoo and learned a foreign doctrine, and returned a changed man. He at once went to his father, confessed his faults, and obtained reconciliation. He was afterwards employed as a teacher, and boarded from house to house with his pupils. He spoke of Jesus in every family, urging old and young to forsake their idols and accept of Christ. Others present confirmed his statement. This man had spent about three months with us the year before as an inquirer. He made great progress in learning the truth. His examinations, however, were not satisfactory, consequently his admission to the Church was postponed. I had made frequent inquiries but heard nothing of him, until in this unexpected manner. The following day the school teacher came to the fair. He stated that he had been daily praying for assistance to live a Christian life. When asked about the Sabbath, he replied, that his pupils assembled as usual on the Sabbath, but he taught them the Scriptures and religious books instead of the native books. During the following harvest vacation he came and was baptized, after a most satisfactory examination.

*In Answer to Prayer.*—The one, while on a visit to his son-in-law, Mr. Wang, our native preacher, was converted, as I believe in direct answer to prayer. After returning to his home, he went to seek a friend seventy-seven years of age, who had spent twelve years in solitude and in temples, vainly seeking peace for his troubled soul. He told him that he had found the Saviour who was able to give peace. Af-

ter several interviews, his friend became interested, and was persuaded to come and learn the truth. It was a joyful sight to see the old patriarch standing in the presence of the congregation and professing faith in Christ. The tears flowed down his cheeks whenever the love and mercy of God were mentioned. He returned to his home, and we heard no more from him till a short time since. Two of the colporteurs returned from a trip, during which they visited his native village. Their report concerning him is most cheering. He is not only serving Christ, but striving to win others to Him. His children and neighbors wonder how it is that the old man is now so joyful and happy. A marked contrast with the past, when his burden seemed almost greater than he could bear. This old man's grandson, not long since, was apparently at the point of death. His parents, as the last remedy, were preparing to carry their boy to the temple and consecrate him to the gods, hoping that by thus giving him to serve as a priest his life might be spared. The grandfather begged them to trust no longer in such gods, but join with him in prayer to the living God. They all knelt while prayer was offered. God heard the prayer. The child recovered. The parents have promised to take their father's God for their God; and to give their son to the missionary to be trained for God. The wife of Mr. Wang, also his son, fifteen years of age, are now Christians. The latter is a promising youth. Has been in school more than two years. He has the ministry in view. It is really a privilege to hear him lead in prayer, so child-like, trustful, and from the heart. Time will not permit to write particularly concerning the other converts. One thing is true of most; wherever they have gone Christ has been more or less fully preached to their friends and countrymen. These are

but babes in Christ. Many of them live at a great distance from us, consequently have not the Sabbath and Gospel privileges enjoyed in Christian lands or where the missionary resides. We can only commit them to a faithful and covenant-keeping God, and request others to unite with us in praying for them. If they are truly God's chosen ones, their influence will be felt. Even the dimmest light is of use in the midst of surrounding darkness.

*Discouragements—a Bright Side.*—One member has died during the year; another has been excluded from the church for sinful conduct. Discipline has been exercised in two cases. With all the discouragements, there is a bright side. Great has been our joy in being permitted to labor for God among this people.

The Gospel has been daily preached in the street chapel, either by Mr. Wang or myself. Two colporteurs have been employed during the entire year; another, six months. The latter has been permitted to see two conversions as the result of his labors. 229,022 pages of Scriptures and 155,570 of tracts and religious books have been circulated. Both the boys and girls' schools have met with encouraging success. The teacher of the boys' school has recently united with the church. As previously stated, a neat and substantial chapel has been erected at an expense of about \$1,000. The native members contributed most liberally, "yea, and beyond their power," in the case of some. Others, both Chinese and foreign residents, contributed liberally to this object. Contributions were also received from the native churches at Shanghai and Ningpo. We have had trials, including sickness, but all has been as nothing compared with the mercies received. God has more than fulfilled his promise to us. "Surely goodness and mercy shall follow us all the days of our lives."

## THE SEEKERS.

"We are weary and heavy laden,"

Some of these seekers say,  
'And the burdens we carry with us  
Grow heavier every day;

O'er the cares of life and its sorrows,  
We wept till our eyes were dim,  
And now we are seeking the Saviour  
To lay them all on Him."

But sadder were other seekers;

They said, "Your burden is great;  
But sin is resting upon us,  
And driving us to our fate.

We do the things that we would not;  
We feel we are lost all day,  
Oh, where can we find the Saviour,  
To take this sin away?"

So come the crowds to Him daily,  
The maimed, the halt, and the blind,  
Hungry, thirsty and weary,  
Sick in body and mind.

Others have sought Him in gladness,  
And their joys He will never dim,  
While sorrows are always lightened  
When they are told to Him.

But saddest of all the seekers,  
And more than the rest are they,  
The crowds who are groping so blindly  
In many a darkened way.  
Others say, "We would see Jesus,"  
They know not the Saviour's name;  
But the wants and woes of all seekers  
Over the earth are the same.

Oh, ye who have found the Saviour,  
And ye who are seeking still,  
Show by your deeds and behavior,  
The strength of an earnest will.  
Tell these lost ones of Him, the Redeemer,  
Who speaks the loving word, Come,  
And their songs in your hearts shall reëcho,  
Till thanksgivings mingle at Home.

M. A. R.

## MISSIONS OF OTHER CHURCHES.

## CHINA.

## CLAIMS UPON CHRISTIANS IN AMERICA.

(Concluded.)

4. *The hazard of delay* should not be overlooked. This is two-fold. (1.) It is quite possible, to say the least, that political changes may arrest, or at any rate retard, the labors of missionaries. For such a land there is not, there cannot be, permanent repose. (2.) The Man of Sin is there, and will be there, whoever else shall be absent. His concern for the Chinese began far back in the past. Five hundred and sixty years ago he placed an Archbishop at Peking, with seven suffragans. Though the door seemed to be shut against him for a time, his labors for the last three hundred years have scarcely been suspended. The extremest threats have been made and executed; but they have only verified the maxim, "Rome never yields." The prize is great, even

the conquest of one-third of our race, and the sacrifices made to gain it will be great. Recently an extraordinary zeal has been manifested. "The activity of the Romish Church in China," says Sir John Davis, "has no rival as to either numbers or enterprise." Such a record, in coming years, ought to be simply impossible.

But there are arguments which address themselves with peculiar force to Christians in America.

1. *The physical characteristics of our country fit us for great missionary undertakings.* Lands, like races, are created for definite ends. Greece and Italy, in ancient times, England and Holland, in modern times, were commissioned to evolve, as well an outward as an inward life. The sea was to give them wealth at home and empire abroad. Our fatherland, especially, with its dexterous enterprise and its sturdy Protestantism, was

to illustrate the priceless value of its seagirt home.

But what other nation has such power of self-projection as our own? We have, on the one hand, a material prosperity which will suffice for the largest achievements, and we have, on the other, the readiest and broadest theatre therefor. This home of ours, so far removed from the jostlings and entanglements of European life, and yet so central withal, God has given to us for this very end, that we may go forth to the bays and harbors and rivers of other lands, and preach the unsearchable riches of Christ.

2. *The annals of our country point to great missionary undertakings.* Columbus had scarcely opened the new world to the old, when Luther burned the Pope's bull at Wittenburg, thereby lifting his stalwart arm against the despotism of Rome. But the blow was worth more to Britain than to Germany, more to America than to Britain. Just a hundred years later,—English Puritanism having reached its opening manhood,—the Pilgrims stepped forth upon Plymouth Rock. Then commenced a struggle, eventful for this land, eventful for all lands. "Shall this feeble band, with such as may follow from time to time, conquer the difficulties which lie in their path, or must they finally succumb?" For a century and two thirds, in one form or another, the conflict went forward. At the end, however, forests had been leveled; churches had been built; the institutions needful for a young State had been founded; independence had been won. And it deserves our especial notice, that the new life which began to quicken our nation, when these United States had become, strictly and truly, one and inseparable, synchronized perfectly with the commencement of modern missions. Soon the era of revivals followed, and in due time the era of American missions. Afterward, just as fast as God was pleased to open the pagan world to the gospel of his Son, just so fast did he give us the ability to preach that gospel. Why was

it, except to teach us, in language that we could not misunderstand, the divinely-appointed uses of our prosperity? And that old objection, "The home work and the foreign work are too much for us,"—how suddenly and completely has He swept it away! By that war which has just closed, he has taught us that whatever we wish to accomplish, we can accomplish. Doing great things for the heathen, therefore, has ceased to be a question of power; henceforth it is simply a question of will.

3. *China has become our western neighbor.* When we first turned to the farthest Orient, as a possible field for our efforts, we were obliged to look across the entire eastern continent. The land of Sinim was to us the "Ultima Thule." But no sooner did it begin to surrender its policy of isolation, than our relations to it began to change; as if God had sealed up its gates till we should be ready to enter them. Five years from the treaty of Nanking, California was ours. At that date, however, San Francisco was farther from us, practically, than Canton; and hence the iron-track crossed the Isthmus of Panama eight years later, making the time to the Golden Gate only three weeks. But there remained still a long voyage to China, and few ships were sailing thither. Hence it has come to pass, since we met at Pittsfield one year ago, that a line of steamers has undertaken to bridge the Great Sea; and a missionary brother, who left New York on the 10th of August, is now, we may hope, drawing near to the land of his adoption. In a very short time, we shall hear of unresting railway trains passing from the Atlantic to the Pacific, and then a single month will take a reinforcement from Massachusetts Bay to Shanghai. Who can fail to interpret this rapid march of events? Surely the God of missions has brought this empire, so populous, so idolatrous, nearer and nearer, that we may accept the field which He has assigned to us.

4. *As China is destined to enrich us with*

her commerce, it becomes us, as a Christian people, to enrich her with the words of eternal life. The best which she can give, she will pour into our lap with ever-increasing profusion. Be it ours to say to her, "Silver and gold have we; and you shall receive them from us with no stinted measure. But such things perish with the using. Better than all else, we offer you treasure in heaven." This were an interchange of values worthy of the name which we bear,—*carnal things received, spiritual things given in return.* It would do something, moreover, to repair the wrongs which the greed of wealth has inflicted upon the Chinese. For hundreds of years men have gone to their shores eager for gain; but too many have left, for the dollars which they made, the vices which were their shame.

5. In evangelizing China, *we shall do much to raise our country to the proper level of a Christian State.* If we compare the life of any consistent believer with what may be called the life of any existent nation, the contrast will fill our hearts with sadness. What the former would scorn to do, the latter, perhaps, will not scruple to do. Many an Englishman has blushed for the opium war. Many an American has blushed for the injustice done to the red man; and we hang our heads to-day, because the times of this costly wrong-doing still linger. Hence it should be our constant aim to bring the life of the State into harmony with that of the individual, so that whatever dishonors a man, shall be impossible for a people. To effect this, however, our churches need to be clothed with power from on high. How shall they secure the blessing?

Let us suppose them to resolve, humbly, prayerfully, "According to the ability which the Lord has given us, we will send the gospel to China." It is an honest purpose; it is faithfully kept. Every steamer that crosses the Pacific is freighted in part with missionaries. Those who remain behind, account themselves simply home-partners; and so their alms and

their hearts are always going forth to the common work. Wherever the glad tidings are preached, therefore, whether in the temples of Boodh or the dwellings of the poor, whether on the shore of the sea or far back among the mountains, they become the power of God unto salvation. Converts are multiplied as the drops of the morning; and in the fullness of their young, joyous life, they turn to us and invoke the divine benediction upon us.

Here then we have three elements of power: (1.) The pleasure which Christ takes in those who honestly obey his last command. (2.) The resulting effect of a noble and generous endeavor. (3.) The supplications of new-born souls, grateful for the boon which they have received. How easily and how speedily might the churches of America, with these conditions of strength available for them, transform our national life!—*Rev. S. B. Treat.*

#### Progress of the last ten years.

THE number of native pastors connected with the missions of the American Board has increased, within the last ten years, from 18 to 84, one half of whom are entirely supported by their people,—pastors of independent churches. This is work finished. Independent light-centres are thus set up, and though the influence of the missionary is still needed for counsel and encouragement, his great work is done; and when a sufficient number of such centres are established among any people to serve for its spiritual illumination, he can transfer his labors to another field.

The number of out stations has increased from 79 to 482. The place where a missionary resides is called a *station*; a town or city in the neighborhood, where a spirit of inquiry has been awakened, and where evangelizing work is regularly carried on by a native preacher or helper, is called an *out-station*. Hence the number of out-stations marks the progress of the Gospel in the surrounding region.

The advance in this respect, within ten years, is very cheering; but it also marks the crushing labors thrown on the feeble band of missionaries, and the rich opportunities for Christian effort they enjoy.

The amount contributed to the support of the gospel by the native Christians, for the year 1866, was over \$40,000 in gold—an eighth part as much as was given by all who contribute through the Board to advance the cause of Christ in foreign lands;—and by men and women but a few years out of the darkness of heathenism or the degradation of false worship.

In Western Asia, mostly in the Armenian missions, the advance in ten years is marked by the following figures: native pastors increased from 5 to 34; native churches from 34 to 67; church members from 1,127 to 3,248; contributions from \$500 to over \$12,000. And this gives but a very inadequate conception of the great change of sentiment among the people. One other item, from Harpoot, reveals the growing interest in the pure word of God,—11,000 copies of the Scriptures sold within ten years.

Our brethren, in the entire mission field, are overborne by the blessing of God upon their labors, and plead most earnestly for help to gather in the harvest.—*Miss. Herald.*

#### Facts and Figures.

SEVERAL letters have come to hand, and direct personal applications are made for facts and figures to help on missionary occasions. We have prepared the following as a help:

WHAT FOR WAR?—A French paper published the other day a statistical statement, which professes to give us the aggregate of the armies placed on foot by the *European powers* in time of peace. These collective forces reach, it appears, the appalling number of seven and a half millions of men under arms. Supposing each soldier to cost, on an average, one thousand francs a year, the whole expense is equal to very nearly twenty mil-

lions a day, or six hundred millions a month, or more than seven thousand millions a year, (\$1,812,500,000!!!)

Our rents and taxes in America tell us, or make us *feel*, what *we* are doing.

WHAT FOR THE PRINCE OF PEACE?—The income of the missionary societies of England, America, Germany, France, etc., for 1866, was \$4,425,000, or less than *five mills* to each of the 965,000,000 souls of the earth's population, who are accounted (so far as Christ is concerned) heathen; they are either Jews, Mohammedans, or Pagans!

Not to make the case darker for us than it is, let us add to the missionary money what is given to the Bible and tract cause, (not a *moiety* of which is sent to the heathen world,) this was, in 1866, \$2,404,380. If the whole of this *too* were given to the heathen world, we could not make it appear that the Protestant Christian world gives more than *seven mills* to each of those she believes to be sitting in darkness, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God!"

NOW WHAT FOR?—We will not say what, nor will we speak at all of others, but of Christian America, called to be the Lord's ministers. What are we doing? Read on. *Taxes* as follows: On cigars, \$3,661,984 89; on smoking and chewing tobacco, \$15,245,477 81. Total on tobacco, \$18,907,462 70. Again, on fermented liquors, \$5,819,345 19; on distilled liquors, \$29,641,409 34. Total on liquors, \$34,963,754 53; making a grand total of taxes paid on tobacco and liquors of \$53,891,216 83. If the tax alone amount to this enormous sum, what figures will show the cost of these articles to the consumers?

WHAT FOR AMUSEMENTS?—Let us see about two cities only: A semi-official statement, giving the receipts of the various places of amusement in New York and Brooklyn for the last year, shows a total exceeding \$3,150,000.

WHAT IS POSSIBLE?—*First*, let us look

at the resources of our great cities, and see what is done in one year. The report of Commissioner Wells, of the aggregate amount of the business transacted in the commercial cities of the country, by wholesale and retail dealers, and by auctioneers and merchandise brokers, during the fiscal year ending June 30, 1867, as deduced from the return of taxes on "sales" and on "licenses" was approximately as follows:

New York .....	\$1,976,565,000
Philadelphia .....	616,697,000
Boston .....	646,407,000
Baltimore .....	807,076,000
New Orleans .....	367,591,000
St. Louis .....	234,891,000
Cincinnati .....	180,758,000
Chicago .....	174,245,000
San Francisco .....	161,325,000
Providence .....	78,904,000
Pittsburgh .....	76,240,000
Louisville .....	72,949,000
Brooklyn .....	61,448,000
Milwaukee .....	58,165,000
Cleveland .....	56,117,000
Mobile .....	54,291,000
Buffalo .....	51,788,000
Detroit .....	50,471,000
Charleston .....	36,574,000
Newark .....	34,396,000

NEXT.—Look at the resources of a few individuals. You have read the list of the taxes paid on the income of those who pay from ten to ten thousand, and hundreds of thousands of dollars annually. You have seen a late list of houses in the city of New York, which do a business annually of from three to thirty and forty millions of dollars!

ONCE MORE.—What think you of the gifts of good people, when under your own eye you see or read and feel that *three million dollars* and more have gone by fire in a single night in the city of Chicago alone?

WHAT IS POSSIBLE, DO YOU ASK?—Ponder these facts and figures which we have put before you. Yes, you say, but these are too great; I cannot compass them. Well, then, you are not a man who gives but one cent for the heathen world. You are a man of faith in God, and you can, if necessary, deny yourself

in something for JESUS CHRIST, who died on the cross for those nine hundred and sixty-five millions of human souls.

HAVE YOU, FOR HIS SAKE AND THEIRS, DENIED YOURSELF OF ANY THING?—Will you, if the case demands it, you who are able to pay from one to ten thousand dollars per annum for house rent alone—will you give to an amount that will call for self-denial?

IS IT NECESSARY?—Necessary to give to such an extent? Judge ye! You have read of the millions in darkness, and you know the Methodist Episcopal Church is not sending one missionary to them this year, and you know also that the Missionary Society is in debt. Now what think you of the necessity of the case?

BUT YOU HAVE DONE SOMETHING!—Yes; there is probably *one* minister to every one thousand inhabitants of all Christian populations; they have, too, an open Bible, and an army of Sunday-school teachers. Allow all this, and more. But among the heathen they have not *one* minister to each one hundred thousand souls! Consider, that at such a rate at home, such cities and centers as Albany, Buffalo, Charleston, Cleveland, Detroit, Hartford, Jersey City, Lowell, Louisville, Milwaukee, New Haven, Pittsburgh, Rochester, Savannah, Troy, Utica, and Washington, would be entirely destitute! What, think you, of this state of things?

—Miss. Advocate.

FOLLOWING the Roman Catholic Statistics of last month, our readers will be interested in the statement made by the *American Messenger*, which takes another view of the subject.

"The statistics of Romanism, particularly in our country, are encouraging to those who take despondent views of the future through fear of its rapid growth and ultimate triumph. Twenty years ago the Protestants in the world numbered 64,000,000 and Romanists 167,000,000; being not quite two Protestants to five Romanists. Now Protestants number

98,000,000 and Romanists 185,000,000— not two Papists to one Protestant. There is a steady decline in the leading Papal powers, while the leading Protestant powers are advancing. In this country, discovered and largely settled by Catholics, millions have left their church, and they now only claim four millions of the population. Without immigration, it would speedily decline here. In twenty years, the Roman Catholic immigration has been only twenty per cent. in excess of the Protestant. The tide is now turning, the majority of the immigrants last year being Protestant, while the native increase is largely Protestant. In the United States, there are 2443 Roman Catholic churches to 54,000 Protestant. They have 8100 priests; while there are 3000 Congregational, 2700 Episcopalian, 7000 Presbyterian, 11,000 Baptist, and 30,000 Methodist Ministers. In the once Roman Catholic State of Florida, there are 18 Protestant churches to 1 Romanist; in Louisiana, 6 to 1; in Maryland, 14 to 1. In New York there are 15 to 1; in New Jersey, 18 to 1; in New England, 24 to 1. Between 1840 and 1852, Romanists admit that 1,990,000 were lost to their church in this country."

#### Statistics of Christianity.

So much has been said lately respecting the relative numbers of the members of the several denominations of Christians, and so much very loose assertion on the subject is daily hazarded, that the following is submitted as found-

ed at least, on competent authorities. It comprises those parts of the world which may be comprehended under the general term Christendom:—Europe, America, and Australia. The Christians of Asia and Africa, and those of Polynesia, are omitted, because, although taken together, they amount to a very considerable number, statistical details are wanting.

For the United Kingdom no regular computation is available. In default of anything more authentic, Archbishop Manning's conjectural estimate of "six million Catholics, more or less," is assumed to be well founded. For our colonies the materials are a little more trustworthy.

For the United States, the calculation of Dr. H. B. Smith, reproduced in the American and English newspapers of recent date, has been borrowed.

For Europe in general, the numbers given in the "Almanach de Gotha," founded on official data, have been for the most part adopted.

It is scarcely necessary to add that all such enumerations must be received with large allowance in many respects, but especially in this; that in all countries where an established church exists, all those who have not publicly embraced some other confession are set down as belonging to it.

It has not been thought worth while to encumber the catalogue by the insertion of the numbers of extremely small minorities; as, for instance, the few scattered Roman Catholics in Scandinavia, or Protestants in Belgium and Italy

STATES.	ROMAN CATHOLICS.	PROTESTANTS.	GREEKS AND ORIENTALS.
Russian Possessions in Europe...	6,900,000	4,100,000	57,000,000
Denmark and Scandinavia.....	—	7,200,000	—
United Kingdom.....	6,000,000	24,000,000	—
France.....	36,400,000	1,600,000	—
Holland, Belgium, Switzerland...	6,300,000	8,500,000	—
Prussia and North Germany.....	8,550,000	21,050,000	—
South-Western Germany.....	5,000,000	8,600,000	—
Austria.....	25,000,000	8,200,000	3,500,000
Italy and Rome.....	25,000,000	—	—
Spain and Portugal.....	20,300,000	—	—
Turkey in Europe.....	600,000	—	10,000,000
United States.....	4,000,000	24,000,000	—
Mexico and South America.....	30,000,000	—	—
European Colonies (America and Australia).....	4,350,000	4,150,000	—
	178,350,000.	96,350,000	70,500,000



Why did you not tell us this before ?

A FEW years ago, in one of the beautiful islands of Micronesia, a young native girl was sitting at the feet of a missionary helping him to turn the Gospel of St. Mark into the language of the islanders. A short time before she had been a wild, rude creature, like all the heathen children around her; but the missionaries who had come there to live had taken her into their family, where she had learned something about God and had tried to pray to Him. When thus engaged they came to a passage about believing in Christ. The girl stopped a moment, seemed to be thinking very hard about something, then looked up into her teacher's face and said, "Missionary, what is it to believe in Jesus?"

The missionary had tried to explain it

to her before, and now tried again. At last she seemed to understand, and to receive it into her heart. But just as she was beginning to feel glad that Jesus had forgiven her sins and was her Saviour, a sad thought came, and she looked again into her teacher's face, and said, "Missionary, where are my mother and father? Why did you not come to tell us this before?" Her father and mother had died before the missionary came, without ever hearing of Jesus. "I felt," said the missionary, "as the tears rolled down my cheek, that if I could only speak to the Christians of my native land, I would tell them to make haste and send out more missionaries as fast as they could, for millions of heathen fathers and mothers are passing away every year, without so much as knowing that Jesus died to save."

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### MISSION HOUSE, NEW YORK: MARCH 23, 1868.

#### LATEST NEWS FROM OUR MISSIONS.

**LIBERIA.**—The Rev. Thomas H. Amos writes, Feb. 10th, of the great want of spirituality among the members of his church at Monrovia. The Sabbath-school needs an addition of suitable books to its library, also shorter catechisms, and maps. Could not some of our Sabbath-schools furnish these, and thus encourage that struggling church in Liberia? He also says, "The heathen are making loud calls to the church for assistance; they want their children taught." As an evidence of this the Rev. T. E. Dillon, of Marshall, writes, "King Tom, king of the Junk country, has built a house for a church and a school and prays for a teacher." Interested in him, the Presbytery, at its recent sessions, went to his place and were so much gratified with him that they recommended the Board to establish a school near his town. The new church at Marshall was lately dedicated. Five had united with that church on examination and four by certificate. One of the young men in the school has been taken under the care of Presbytery to study for the ministry. The Presbytery also licensed Mr. John Debutty to preach the gospel.

**CORISCO.**—Dr. and Mrs. Nassau, of this mission, have been called upon to part with their youngest child. In this heavy affliction he says, Jan. 5, "We still have our little boy in America, and the Lord has left us Himself, but the light of our Benita home is gone." In his personal sorrows he is permitted to add; "God's spirit is surely with us in our Benita church. The attendance on all public services, Sabbath and week days, has been regular and large; and the Christians seem to be revived in strength and zeal. The work beginning thus among God's people has extended to others, and eight persons, young men and women, have applied for ad-

mission to the catechumen class. The cases are noticeable because none of them have been in or near mission schools. They received their first instructions from the Scripture readers." Independent of these, the Catechumen class consists of thirteen; of this number an old man, who has been under instruction for a year, was baptized Dec. 29th, and received into the church. There are also encouraging signs in the church in Corisco.

The Rev. W. H. Clark and family were about returning to this country for their health. In view of this Dr. Nassau writes, "Do, do, beg somebody to come to us. I do not faint when I look forward at the work; but when I look back to the churches for support, my heart weeps. Why will they leave the lone pickets to weary and fall?"

INDIAN TRIBES.—Rev. P. Dougherty, under date of Feb. 15, writes that three persons among the *Chippewas* had been received into the church on a profession of their faith. Since sending the Annual Report for the past year, and which see on p. 260, six persons had appeared before the session to unite with the church among the *Seminoles*; four of whom were admitted to church privileges. Two backsliders were also restored. The Sabbath-school is in a flourishing state. The church among the *Creeks* has been considerably strengthened during the year; an interesting Sabbath-school has been kept up. Rev. W. S. Robertson adds, "A growing interest seems to attend our services, and I trust some are truly seeking the way of life."

BRAZIL.—The Rev. R. Lenington and family, and Mrs. Schneider, reached Rio Janeiro in safety on the morning of Jan. 24th. The death of Rev. Mr. Simonton had made necessary some changes in the mission. Rev. A. L. Blackford had removed to Rio Janeiro, and Rev. H. W. McKee had been transferred to Sao Paulo. Two young men were received into the Communion of the church at Rio Janeiro, Feb. 1st.

JAPAN.—The political disturbances had interfered with our school at Yokohama. It was supposed that this would be only temporary. Some tokens of God's presence were beginning to appear among the Japanese.

CHINA.—Dr. Kerr and family and Miss Noyes arrived at Canton, Jan. 14th, and on the same day Rev. J. Butler reached Shanghai, on his way to Ningpo. Rev. S. Dodd, of Hangchau, writes, Jan. 8th, "Last Sabbath was Communion here; four adults were admitted to the church out of ten who made application. Of the ten one was an old man who was employed by Mr. Culbertson as a teacher in translating the Bible. . . . Five out of seven applicants at Bing-Yiao, were baptized there yesterday." Five had also been admitted to the church at Yu-yiao. Rev. D. D. Green says, in his letter of Jan. 7th, "At Drong-ngo, a place about half-way between this and Ningpo, where we are about commencing a station, there is one applicant for baptism, who is observing the Sabbath. He is a scholar, and was first led to inquire and believe by means of tracts, which he read before he saw any living teacher."

The Rev. J. M. W. Farnham writes, Jan. 16th, that at their Communion in Shanghai, on the first Sabbath of January, twelve scholars in the school united with the church. Two others not connected with the school were also baptized. "It was a glorious day for our little church when the Lord added a number equal to half her membership." There were in all about thirty applicants.

Our readers are directed to p. 264 for a year of blessing at *Chefoo*: Of the work at *Tungchow* Mr. Mills says, "This year has been our best year; fifteen persons have

been baptized; about 100 miles have been traversed in the country selling \$106 worth of Christian books. . . . I baptized an interesting man three Sabbaths since. He got a book from me three years ago, which an elder brother burned in a rage. This brother has persecuted him ever since. When he resolved to apply for baptism his wife threatened to commit suicide. I doubt if we have received a man who has endured more persecution." Rev. C. W. Mateer speaks of several hopeful inquirers at this place. The chapel is crowded on the Sabbath.

**SIAM.**—The Rev. J. Wilson writes from Nakow Sawan, Dec. 20. "We are thirteen days on our journey to Chieng Mai; we are all well and in good spirits."

**INDIA.**—The Rev. J. S. Woodside speaks very encouragingly of Miss Beatty's school. It has grown so that it is to be transferred to a larger building. To this school Miss B. has devoted all her energies and strength. Mr. W. mentions the baptism of a high-caste Rajpoot, a native of the hills and a man of promise, and who had been imprisoned for some time to prevent his baptism.

## DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN FEBRUARY, 1868.

- **SYNOD OF ALBANY.**—*Pby of Albany.* First ch Amsterdam Village 26.86, mo con 18.49; First ch Amsterdam 18.55; Tribes Hill chr 14.45; Balston Centre ch 36.15; Gloversville ch 23, W. J. Heacock 100, Rebecca Brown 30, for L.M.; Charleton ch 22.25; Bull Creek ch 18; Kingsborough ch 230. *Pby of Londonderry.* Second ch Newburyport 100, sab sch 60.10. *Pby of Troy.* Park ch Troy 57; First ch Stillwater 67. 824 85

**SYNOD OF ALLEGHANY.**—*Pby of Alleghany.* Westminster ch 5; Buffalo ch 5; New Salem ch 10; Portersville ch 7.05; Central ch 50, mission sab sch for sch at Tungchow 48.75; North Butler ch 5.50; Concord ch 18.50; Glade Run ch 10.50; Worthington ch 19.50; Freeport ch 103.77. *Pby of Alleghany City.* Sewickly ch 200, sab sch for debt 50; Sharpsburg ch 50.10; Emsworth ch 6.60; First ch Alleghany 181.25. *Pby of Beaver.* New Castle ch 66, sab sch for debt 210.18, dying bequest of little boy 1; Mahoning ch 22.26; Neshannock ch 142.24; New Salem ch 14.53; Clarksville ch 35; Slippery Rock ch 10; West Middlesex ch 27; Unity ch 39.32; Westfield ch 120. *Pby of Erie.* Georgetown ch 22.75. 1,456 80

**SYNOD OF BALTIMORE.**—*Pby of Baltimore.* Taneytown ch 130; Thorndale Seminary Missionary Society 25, mo con 5, sab sch 2; Patapasco sab sch for Corisco 39; First ch Baltimore 2,108 11, Mrs. Brown 1,600; Frederick ch 37; Second ch Baltimore 200; Westminster ch Baltimore 343, mission sab sch 32. *Pby of Carlele.* Silver Spring ch 34.60, Estate of Matthew Patton deceased 5; Harrisburg sab sch for Rio chapel 1,000; Middle Spring ch 6.50; Wells Valley ch 16.25. *Pby of Levee.* Pitts Creek ch Newtown sab sch 30. *Pby of Potomac.* Bridge st ch Georgetown 97.28; Seventh et ch Washington 8.70; New York Avenue ch Washington 57.67. 5,167 11.

**SYNOD OF BUFFALO.**—*Pby of Genesee River.* Portageville ch 8.40, sab sch 5; Tuscarora ch 4. *Pby of Ogdensburg.* Morristown ch 8; Second ch Oswegatchie 30. *Pby of Rochester City.* First ch Wheatland 25. 80 40

**SYNOD OF CHICAGO.**—*Pby of Bureau.* Arlington ch 5; Calvary ch 10.50; Woodhull ch 10; Rev. D. L. Dickey 5; Coal Valley ch 2.15. *Pby of Chicago.* Victor ch 5; Fullerton ave ch Chicago 70; North ch Chicago 273.43. *Pby of Rock River.* Rev. Ed. Wright 2; Sterling ch 47.50; German ch Galena 7.60; Ger'n ch Forreton Grove 11. *Pby of Warren.* Monmouth ch mission infant sch 2.56; Oneida ch 10.25. 466 99

**SYNOD OF CINCINNATI.**—*Pby of Chillicothe.* Washington ch 18; Union ch 15; North Fork ch 43.75; Pisgah ch 100; Lyndon sab sch for Bogota chapel 10; Salem ch 188. *Pby of Cincinnati.* Lebanon ch 5; First ch Cincinnati 127; Pleasant Ridge ch 39.15; Fifth ch Cincinnati 36.62; Seventh ch Cincinnati mo con 12.52. *Pby of Miami.* Second ch Springfield 100; Xenia ch 39.81, sab sch 54.19; Brick ch South Charleston sab sch 2; Gettysburg ch 17.90; First ch Dayton sab sch 59.04; First ch Springfield 73.75; Dicks Creek ch 25. *Pby of Oxford.* Hamilton ch 84. *Pby of Sidney.* Buck Creek ch 5. 1,110 73

**SYNOD OF ILLINOIS.**—*Pby of Bloomington.* Union Grove ch 15; Waynesville sab sch Eben'r Davenport 10; Farm Ridge ch 17.86; Towanda sab sch for debt 6. *Pby of Kaskaskia.* Galum ch 5; Greenville ch 26.80; Zion German ch 5.75; St John's German ch 3.75; Hillboro ch 20.60; Pleasant Ridge ch 7.55; Moro ch 5; Rockwood ch 12, sab sch 2. *Pby of Peoria.* Prospect ch to con David Henry and W. James L.M.'s 65.70; Salem ch 7.40; Toulon ch 3; Farmington ch 10; First ch Peoria sab sch 50; Elmwood ch 17.45. *Pby of Saline.* Salem ch 6.50; Odin ch 11.40. *Pby of Sangamon.* Third ch Springfield 12.70; First ch Decatur 40.25. 363 21

**SYNOD OF INDIANA.**—*Pby of Indianapolis.* Bloomington ch 20; Franklin ch 30, sab sch 11. *Pby of Madison.* Lexington ch 19; Donaldson ch 10; Scipio ch 5.30. *Pby of New Albany.* Livonia ch 6; Orleans ch 4; Sharon ch 3; Jeffersonville ch 37.05

*Pby of Vincennes.* Upper Indiana ch 9; Carlisle ch 10; Sullivan ch 2.25. *Pby of Whitewater.* Ebenezer ch 7.50; Brookville ch 12.67; sab sch for debt 4.33; Cambridge ch 4; Metamora ch 3.75; Centreville ch 6. 204 85

**SYNOD OF IOWA.**—*Pby of Cedar.* Summit ch 18; sab sch class No 1, for debt 2; Long Grove ch 6; Springfield ch 8; Tipton ch 33.91, sab sch 18.93; New York ch 4; Mt Vernon ch 10, sab sch 2. *Pby of Dubuque.* Franklin sab sch 1.68; Independence ch 14.80; Milo ch 4.25; Scotch Grove ch 13. *Pby of Fort Dodge.* Ostfriesland ch 2. *Pby of Vinton.* Salem ch 14. 150 55

**SYNOD OF KENTUCKY.**—*Pby of Ebenezer.* J. M. Preston Burlington 30. *Pby of Louisville.* Fourth ch Louisville 24.80; Walnut st ch Louisville 40.60. *Pby of West Lexington.* First ch Lexington 35; Second ch Lexington 325.40. 455 80

**SYNOD OF MISSOURI.**—*Pby of Palmyra.* Athens ch 4.30. *Pby of Potosi.* Ironton ch 26.75; Irondale ch 13. *Pby of St. Louis.* Zoar ch 15; First ch St Charles 13; Emanuel ch 10; Kirkwood ch 35, sab sch 5.55; Washington ch 35.70. *Pby of Southwest Missouri.* Deepwater ch 5. *Pby of Upper Missouri.* Albany ch 1; Parkville ch 10; Mirabile ch 10; Dawn ch 7. 191 30

**SYNOD OF NASHVILLE.**—*Pby of Holston.* Salem ch 10; Mt Bethel ch 10. 20 00

**SYNOD OF NEW JERSEY.**—*Pby of Elizabethtown.* Metachen ch 95.16; Baskingridge ch 60. *Pby of Luzerne.* Kingston ch 35.83; Eckley ch 15.75; White Haven ch 4.50; Weatherly ch 14.50; Charlie Penrose three years old 1.50; First ch Scranton 233; Mauch Chunk sab sch for debt 237; infant sch for debt 14.50; Tamanqua ch 20. *Pby of Monmouth.* Squan Village ch 6.80; Tennent ch 200. *Pby of Newton.* Lower Mt Bethel ch 27.45; Harmony ch 52.35; Newton ch 250; Fredonia sab sch add'l 1.70; Phillipsburg ch 23.75, sab sch for debt 9.50, and Union sab sch for debt 1.50. *Pby of New Brunswick.* Second ch Trenton 11.40; Kingston ch 52.10; Ewing ch 25; First ch Trenton 330; Third ch Trenton 83.33. *Pby of Passaic.* First ch Morristown mo con 22; Springfield ch 74.11; Wickliffe ch mo con 9.25; Boiling Spring ch mo con 13.24; Third ch Newark for Rio chapel 72.78; Young People's Missionary Society 168.98; Mt Freedom ch 62.05. *Pby of Raritan.* Musconnetcong Valley ch 20, sab sch 6.50; New Hampton sab sch 21.50; Milford ch 12. *Pby of Susquehanna.* Orwell ch 8.50, sab sch 1.20; Elkland ch 10; Canton ch 15; Fall Brook ch 5; Rome ch 8; Stevensville ch 4; Rushville ch 2; Barclay ch 14.02. *Pby of West Jersey.* Williamstown ch 50; First ch Bridgeton 425; Second ch Bridgeton mission sab sch 5; Fislerville ch 26.25; Pittsgrove ch 51.65; Salem ch 80. 2,991 44

**SYNOD OF NEW YORK.**—*Pby of Connecticut.* Southeast Centre ch 10.45; Rye ch 11.50; South Salem ch 121; Miss Lucy J. Wood 5, sab sch 15; Bedford ch 76.50; Thompsonville ch 40. *Pby of Hudson.* Washingtonville ch 12; Florida ch 5; Mt Hope ch 44.25. *Pby of Long Island.* Fresh Ponds ch 18, sab sch 11; Second ch Huntington 52; Amagansett ch 6.50. *Pby of Nassau.* First ch Brooklyn mo con

35.63; Astoria ch mo con 23.91, mission sch 25; Hempstead ch 16.91; Woodhaven ch 15.50, sab sch for debt 3.63; Genevan ch bal of L.M.'s 69.55; South 3d st ch Williamsburg mo con 40.15; Ainalie st ch Williamsburg 109.50. *Pby of New York.* First ch New York mo con 189.55; Brick ch mo con 112.40; Mission ch mo con 14.60; Chelsea ch mo con 26; First ch Jersey City 436.35, mo con 68.50, sab sch 50; University Place ch mo con 25; Fifthave and 19th st sab sch for debt 46.35. *Pby of New York 2d.* Mt Washington ch 100. *Pby of North River.* Cold Spring sab sch 6; Marlboro ch annual coll'n 24.45; mo con 15.95, sab schs 24.60; Middle Hope ch 16, sab sch 4. 1,928 32

**SYNOD OF NORTHERN INDIANA.**—*Pby of Crawfordsville.* First ch Terre Haute 24.20; Waveland ch 21; New Hope ch 5. *Pby of Fort Wayne.* Liberty ch 10; Roanoke ch 5. *Pby of Lake.* First ch Goshen 25.58, sab sch 50; Mullensburg ch 3.25; First ch La Porte sab sch for debt 14. *Pby of Logansport.* First ch Lafayette 33.37; Perrysburg ch 6.50; Indian Creek ch 5. *Pby of Muncie.* New Castle ch 7.25. 210 13

**SYNOD OF OHIO.**—*Pby of Columbus.* Blendon sab sch for Siam 10. *Pby of Marion.* Delaware ch 13. *Pby of Richland.* Vermillion Institute 20; Chesterville ch 10.60; Perrysville ch 32.10; Clear Fork ch 4.75; Mt. Vernon ch 46.10; Haysville ch 40.30; Millwood ch 5; Mt Pleasant ch 10.25, sab sch 14. *Pby of Wooster.* Wooster ch 37.94, sabbath school for debt 44.06; Congress sabbath school for debt 3; Wayne sab sch for debt 4; East Canaan sab sch for debt 3.88; Jackson ch 19.20, sab sch for debt 16.06; Apple Creek ch 19, sab sch 26; Holmesville ch 11; Orrville ch 5. *Pby of Zanesville.* McConellsville ch 23.15; Buffalo ch 27; Second ch Zanesville 35; Salem German ch 12. 485 91

**SYNOD OF PACIFIC.**—*Pby of Benicia.* Napa City ch 25; Westminster ch 13.25. *Pby of California.* Watsonville ch Mrs. Silliman for India 14; First ch San Francisco mo con 43.90, Rev. Charles Russell 5. *Pby of Oregon.* Brownsville ch 6; Presbyterian ch Jackson County 20. 127 15

**SYNOD OF PHILADELPHIA.**—*Pby of Donegal.* Hopewell ch 13; Centre ch 17. *Pby of Huntington.* Bellefonte ch 177.01; Spruce Creek ch 4.25; Pine Grove ch 7.25, sab sch for debt 19.50, for Siam 10.50, Sewing Society 40; Waynesburg sab sch for debt 30; Lick Run ch 12; Alexander ch 120; First ch Hallidaysburg Female Foreign Missionary Society for Girls Orphan School, Allahabad 80.10; Sinking Valley ch 7; West Kishacoquillas 95; Millroy ch 120; Williamsburg ch 60. *Pby of New Castle.* White Clay Creek and Head of Christiana chs 25; Oxford ch 223; Doe Run ch 10.65. *Pby of Northumberland.* Lyconning ch 23, sab sch for debt 15; Mahonning ch 143.77. *Pby of Philadelphia.* First ch Chester 55, sab sch 25, for debt 120; Tenth ch Philadelphia add'l 406; Woodland ch 93.30; West Spruce st ch a widow 3. *Pby of Philadelphia Central.* Central ch Philadelphia Wm. Thomson 5; Second ch Philadelphia E. E. B. 5; Cohocksink ch infant sab sch 7.75; Spring Garden ch Miss Smith 100, Miss Greenleaf 100, J. Coombs 50, H. D. Gregory 50, Rev. James

Clark 20, W. D. Duff 10, E. Hocker 10, R. L. Herkness 5, H. H. Shillingsford 5, E. C. Granger 5, W. R. Granger 5, J. P. Hall 5, H. C. Cochran 10, other collections 149.54; North ch Philadelphia half mo coll'n 95.06; Kensington sab sch for debt 120. *Pby of Philadelphia 2d.* First ch Germantown 593.29; Bensalem ch 8.16, sab sch 12.15; Providence ch a lady 2.50; Pottsdam ch 19; Newtown ch 43.52; Conshohocken ch 10; Spring Hill sab sch 4; Abington ch mo coll'n 32.07. 3.443 97

**SYNOD OF PITTSBURG.**—*Pby of Blairville.* Wilkinsburg ch 33.30; New Alexandria sab sch for debt 13.85; Beulah ch 39.92; Congruity ch 34.90; Black Lick church 16; Fairfield church 16. *Pby of Clarion.* Callensburg church 9, sabbath school for debt 5; Concord church 5, sabbath school for debt 2; Licking ch 23.50; Leatherwood ch 15.50; Emlepton ch 8; Middle Creek ch 17; Oak Grove ch 3; Bethesda ch 30. *Pby of Ohio.* Monongahela City ch 52.35; West Elizabeth sab sch 2.50; Forest Grove ch 11; Millers Run ch 22; Chartiers ch 116.65, sab sch for debt 17.26; Bellefield ch 41.58, Miss C. Foster, proceeds of fair 25.25; Lawrenceville church Ladies Mite Society 90; First church Pittsburg 742.60. *Pby of Redstone.* Uniontown sab sch for debt 7.87; New Providence ch 5; Little Redstone sab sch to con Stephen R. Nutt L.M. 80; First church M'Keesport 43.90; Rehoboth ch 45.55; Spring Hill Furnace ch 3, sab sch 10; Brownsville ch 20; Georges Creek ch 12; Sewickley ch 33.85. *Pby of Salisbury.* Appleby Manor ch 8.05 Crooked Creek ch 5.50; Cherry Run ch 8.85; Cherry Tree ch 20, sab sch for debt 4; Bethesda ch 6.90; Parnassus ch 15.22; Elderton ch 9.36; Rural Valley ch James M'Cash 4.40, sab sch for debt 23.26; Ebenezer ch 32.90; Bolling Spring ch 33.66; Elders Ridge ch 25.19; West Lebanon ch 19.25; Smicksburg and Plainville chs 15. 1,835 50

**SYNOD OF ST. PAUL.**—*Pby of Chippewa.* Galesville ch 3, sab sch 2, Lansing sab sch for debt 7; Caledonia ch 9, sab sch 8; Sheldon ch 6; Yucatan Station 3. *Pby of St. Paul.* First ch Rockford 6; Medina ch 3.68. *Pby of Minnesota.* First ch Lake City 13.25, sab sch for debt 6.75; Owatons ch for Brazil mission 15; Austin ch 2; Claremont ch 3; Kasson ch 1. 88 68

**SYNOD OF SANDUSKY.**—*Pby of Findlay.* Turo sab sch for debt 5. *Pby of Maumee.* Bryan ch 15; Hicksville ch 9.85; Union ch 3.70, Lawrence M. Junkin's missionary box 1.45; Unity ch 6; Mt Salem ch 3; Eagle Creek ch 3.70. *Pby of Michigan.* Concord ch Carpo Lake 20. 72 70

**SYNOD OF SOUTHERN IOWA.**—*Pby of Des Moines.* Albia ch 4; Des Moines ch 42.50; Charlton ch 8. *Pby of Fairfield.* Liberty ch 4; Lafayette ch 4; Birmingham ch 12.95; William Elliott 14.95. *Pby of Iowa.* Union ch Fort Madison 12.65, sab sch 6.85. *Pby of Missouri River.* First ch Nebraska 23.65; Brownsville ch 21. 153 45

**SYNOD OF WHEELING.**—*Pby of New Lisbon.* Liberty ch 5.10. *Pby of Steubenville.* Beech Spring ch 33, for debt 15; Oak Ridge ch 3.50, sab sch for debt 5; Big Spring ch 11; Bloomfield ch 21.16, sab sch 18.33, and Willie M. Hervey's missionary box 1.81,

for debt; Centre Unity ch Hanna Fund 91.33; Wells-ville ch 53, sab sch 13; Bethlehem ch 15; Wayneburg ch add'l 18. *Pby of St. Clairsville.* Rock Hill ch 30.30; Mt Pleasant ch 53.93. *Pby of Washington.* Fairview ch 20, for debt 10; Forks of Wheeling ch 170; Upper Buffalo ch 54; Three Springs ch 7; Hollidays Cove ch 15; First ch Wheeling 126; Frankfort ch 606; Cross Creek ch 69.63; Unity ch 6; Mt Prospect ch 24.80; Cross Roads ch 33.26, sab sch for debt 30.34; Mill Creek ch 13.85; Pigeon Creek ch 72.25. *Pby of West Virginia.* Grafton ch 8; Fairmont ch 6; French Creek ch 29.15. 1,106 14

**SYNOD OF WISCONSIN.**—*Pby of Dane.* Richland Centre ch 4; Richland City ch 3; Fane Creek ch 3; Verona sab sch 10.75. *Pby of Milwaukee.* North ch Milwaukee 160.50; Waukesha ch 24. *Pby of Winnebago.* First ch Winneconne 5; Depere ch 11.25; First ch Neenah 19.33. 243 33

**SYNOD OF MISSISSIPPI.**—*Pby of New Orleans.* First German ch New Orleans 50 00

Total received from churches, \$23,368 63

**LEGACIES.**—Estate of Charles O. Neil, deceased Westchester County, N. Y. 2,000; Estate of Ann Allen, deceased, Shelbyville, Ky. 100; Legacy of S. H. Mitchell, deceased, Westmoreland County, Penn. 256; Bequest of Miss Elizabeth S. Field, deceased, Philadelphia 50; Bequest of James M'Farren, New Florence, less tax, etc. 178.60. 2,584 00

**MISCELLANEOUS.**—William Rankin for Rio chapel 25, Rev. William Scribner 10, Rev. J. D. Paxton, D.D. 10, W. Bogert, Metuchen, N. J. 10, Rev. H. A. Barclay, Kossuth, Iowa, to con self L.M. 10, General Loomis 5, a Friend 1, left at Mission House 75, J. Kirk Pierce, a thank offering 5, Mrs. Elizabeth King to con Miss Ellen Slocum L.M. 30; Paul Du Chailia for Corisco 50; Bellevue ch Nebraska 16, Lowell Mason, Howard Bailey, and Lapsley Armstrong M'Foe Louisiana, Mo. 2; a Friend, Albany 1.50; Congregational ch North Enfield, Conn. 48.69, R.B.C.I., Rev. S. H. McDonald, for Bogota chapel 5, Rev. Thomas S. Childs, D.D. 25, T. R. 100, Mrs. J. E. De Klyn, Irvington, N. Y. 5, Rev. T. K. Davis, Haysville, O. for Rio chapel 1, Rev. W. A. P. Martin, D.D., Peking, China, 100, Mary Vance 7, Mrs. N. M. Geary, Albany, Oregon, 10, Mrs. C. Coush 10, Ada, Willie and Laura Coush 2, Pilgrim Baptist ch sab sch West Farms, N. Y. 10, Rev. E. Kudobe 1, "Granite State" 3, Somerset Home and Foreign Missionary Soc'y, Henry County, Ill. 10, two Friends, Bloomsburg, Penn. 10, S. M. H. 100, Savings of Mrs. Ashmun 1, A. M. Morrison 1.50, Four Year Old Charlie 50c, Willie for the heathen 1, Lucie 1, Davie 1, Hazey 1, Phila. Mica Jane Mulholland, Philadelphia 5, Mrs. J. D. Wilkinsburg, Pa. for Bogota mission 1, Rev. S. M. Henderson, Wilkinsburg, Pa. for Bogota chapel 5, Mrs. J. M. Henderson, Wilkinsburg, Pa. for Tungchow sch 5; First Ward Mission sab sch Alleghany City, Pa. 12.50, F.B., Cincinnati 5, a Friend 5, Rev. L. D. Potter and family Glendale, O. 7.70, Mrs. M. Furman 1, S. F. Furman 1, H—— a dying gift 1.23. 751 64

Total Receipts in February, 1868, \$30,604 86

WILLIAM RANKIN, JR. *Treasurer.*

VOLUME XXVI.

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MISSIONARY.

May, 1868.

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# THE FOREIGN MISSIONARY,

CONTAINING

PARTICULAR ACCOUNTS OF THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, AND SELECTED ARTICLES FROM THE MISSIONARY PUBLICATIONS OF OTHER PROTESTANT CHURCHES.

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# THE FOREIGN MISSIONARY.

MAY, 1868.

## MISSIONS OF THE PRESBYTERIAN CHURCH.

### ORDAINED MISSIONARIES AND LICENTATE PREACHERS

IN THE FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, APRIL, 1868.

Names.	Appointed from.	Station.	Country.	Arrival.
Alexander, James M.....	<i>Ohio</i> .....	Allahabad.....	India.....	1866
Amos, Thomas H.....	<i>Penn</i> .....	Monrovia.....	Liberia.....	1859
<i>Bao Kwong-hyi,†</i> .....	<i>China</i> .....	Ningpo.....	China.....	a1864
<i>Bao Teih-dza,</i> .....	<i>China</i> .....	Shanghai.....	China.....	1866
<i>Basten, William</i> .....	<i>India</i> .....	Amballa.....	India.....	a1856
Bergen, George S.....	<i>Ill</i> .....	Lodiana.....	India.....	1865
Blackford, Alexander L.....	<i>Ohio</i> .....	Rio Janeiro.....	Brazil.....	1860
Booklen, Edward.....	<i>N. Y.</i> .....	Harrisburg.....	Liberia.....	1866
<i>Booe, J. C. l.†</i> .....	<i>India</i> .....	Rawal Pindi.....	India.....	1867
Butler, John.....	<i>N. Y.</i> .....	Ningpo.....	China.....	1867
Brodhead, Augustus.....	<i>Penn</i> .....	Futtehgurh.....	India.....	1859
Caldwell, Joseph.....	<i>Penn</i> .....	Roorkhee.....	India.....	1838
Calderwood, William.....	<i>N. Y.</i> .....	Saharanpur.....	India.....	1855
Carden, Patrick L.....	<i>Ill</i> .....	Petchaburi.....	Siam.....	1866
Carleton, Marcus M.....	<i>N. H.</i> .....	Dharmsala.....	India.....	1855
Chamberlain, George.....	<i>Brazil</i> .....	Rio de Janeiro.....	Brazil.....	†1866
<i>Chatterjee, J. C. l.†</i> .....	<i>India</i> .....	Lahor.....	India.....	a1866
Clark, Walter.....	<i>N. Y.</i> .....	Corisco.....	Africa.....	1861
<i>Conceicao, Jose M. da</i> .....	<i>Brazil</i> .....	Sao Paulo.....	Brazil.....	a1865
Condit, Ira M.....	<i>Penn</i> .....	Girard, Pa.....	China.....	1860
Corbett, Hunter J.....	<i>Penn</i> .....	Chefoo.....	China.....	1863
De Heer, Cornelius.....	<i>Ohio</i> .....	Corisco.....	Africa.....	1855
Deputie, John M. l.†.....	<i>Liberia</i> .....	Marshall.....	Liberia.....	1866
Dillon, Thomas E.,†.....	<i>Ohio</i> .....	Marshall.....	Liberia.....	1864
Dodd, Samuel.....	<i>N. Y.</i> .....	Ningpo.....	China.....	1861
Dougherty, Peter.....	<i>N. Y.</i> .....	Omena, Michigan.....	Chippewa.....	1838
Erskine, Henry W.†.....	<i>Va</i> .....	Kentucky.....	Liberia.....	1849
Farnham, John M. W.....	<i>Me</i> .....	Shanghai.....	China.....	1860
Folsom, Arthur.....	<i>Ky</i> .....	Canton.....	China.....	1863
Forman, Charles W*.....	<i>Ky</i> .....	Lexington, Ky.....	India.....	1848

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Names.	Appointed from.	Station.	Country	Arrival.
George, Samuel C.	<i>Penn.</i>	Bangkok	Siam	1862
Green, David D.	<i>Ohio</i>	Hang Chau	China	1859
Hamilton, William	<i>Penn.</i>	Omaha	Omaha, Neb.	1839
Happer, Andrew P.	<i>Penn.</i>	Pittsburgh, Pa.	China	1844
Harrison, Simon	<i>Liberia.</i>	Harrisburgh	Liberia	1855
Henry, Alexander	<i>Ky.</i>	Lahor	India	1864
Herring, Amos†	<i>Ga.</i>	Monrovia	Liberia	1854
Herron, David	<i>Penn.</i>	Ambala	India	1855
Heyl, Francis	<i>Penn.</i>	Mynpurie	India	1868
House, Samuel R.	<i>N. Y.</i>	Bangkok	Siam	1847
Ibia, I.	<i>Africa.</i>	Corisco	Africa	a1862
Johnson, William F.	<i>Ohio</i>	Futtehgurh	India	1860
Kellogg, Samuel H.	<i>N. Y.</i>	Futtehgurh	India	1865
<i>Klai Nai, I.†</i>	<i>Siam.</i>	Petchaburi	Siam	1867
Lenington, Robert	<i>Ill.</i>	Brotas	Brazil	1867
Leyenberger, Joseph A.	<i>Ohio</i>	Ningpo	China	1866
<i>Loh Dong-wo, I.†</i>	<i>China.</i>	Zong-yu	China	a1864
Loomis, Augustus W.	<i>N. Y.</i>	San Francisco, Cal.	Chinese in Cal.	b1859
McDonald, Noah A.	<i>Penn.</i>	Bangkok	Siam	1860
McFarland, Samuel G.	<i>Penn.</i>	Petchaburi	Siam	1860
McGilvary, Daniel	<i>N. C.</i>	Chiengmai	Siam	1858
McKee, Hugh W.	<i>Ky.</i>	Sao Paulo	Brazil	1867
<i>McLeod, John, I.†</i>	<i>India.</i>	Roorkhee	India	a1866
<i>McMaster, Gilbert,†</i>	<i>India.</i>	Dehra	India	a1866
<i>Maitra Guru Das.†</i>	<i>Ind.</i>	Lahor	India	a1865
Martin, William A. P.	<i>Ind.</i>	Peking	China	1850
Mateer, Calvin W.	<i>Penn.</i>	Tungchow	China	1863
Menaul, John	<i>N. Y.</i>	Corsico	Africa	1868
Mills, Charles R.	<i>N. Y.</i>	Tungchow	China	1859
Morrison, John H.	<i>N. Y.</i>	Ambala	India	1838
Morrison, William J. P.	<i>Ohio</i>	Lahor	India	1865
Morrison, William T.	<i>N. Y.</i>	Peking	China	1860
Myers, Joseph H.	<i>Ohio</i>	Lodiana	India	1865
Nassau, Robert H.	<i>N. J.</i>	Corisco	Africa	1861
<i>Nath Golok†</i>	<i>India.</i>	Jalandar	India	a1847
Neander, John	<i>N. Y.</i>	Williamsburg, N. Y.	Jews in N. Y.	1848
Nevius, John L.*	<i>N. Y.</i>	(Ovid, N. Y.)	China	1854
Newton, Charles B.	<i>Penn.</i>	Lahor	India	1868
Newton, John	<i>Ohio</i>	Lahor	India	1834
Noyes, Henry V.	<i>Ohio</i>	Canton	China	1866
Orbison, James H.	<i>Penn.</i>	Rawal Pindi	India	1850
Owen, Joseph	<i>N. Y.</i>	Allahabad	India	1840
Pires, Emanuel N.	<i>Ill.</i>	Sao Paulo	Brazil	1866
Pitkin, Paul H.	<i>Ohio.</i>	Bogota	U. S. of Colom.	1866
Preston, Charles F.	<i>N. Y.</i>	Canton	China	1854
Priest, James M.	<i>Ky.</i>	Sinou	Liberia	1842
Ramsay, J. Ross.	<i>Penn.</i>	Fort Gibson	S. W. Indians.	1866
Reutlinger, Solomon	<i>Wis.</i>	Corisco	Africa	1866

Names.	Appointed from.	Station.	Country.	Arrival.
Robertson, William S.	<i>Kansas</i>	Fort Gibson	S. W. Indians	1866
Rudolph, Adolph†	<i>India</i>	Lodiana	India	1846
<i>Sain Kanwar</i> , †	<i>India</i>	Muzaffarnagar	India	a1866
Sayre, Edward H.	<i>N. Y.</i>	Etawah	India	1863
Schneider, Francis J. C.	<i>Penn.</i>	Rio Janeiro	Brazil	1861
Scott, James L.*	<i>Penn.</i>	Hammonton, N.J.	India	1839
<i>Singh, Yunas</i> , L.†	<i>India</i>	Allahabad	India	a1863
Thackwell, Reese†	<i>India</i>	London, England	India	1859
Thompson, David	<i>Ohio</i>	Yokohama	Japan	1863
<i>Tsiang Nyiing-kwe</i> †	<i>China</i>	Hang-Chau	China	a1864
Ullmann, Julius F.†	<i>India</i>	England	India	1848
<i>Uoh Cong-Eng</i> , L.†	<i>China</i>	Ningpo	China	a1864
Wallace, Thomas F.	<i>Penn.</i>	Bogota	U. S. of Colom.	1862
Walsh, John J.	<i>N. Y.</i>	Allahabad	India	1843
Wherry, Edward M.	<i>Penn.</i>	Lahor	India	1868
Wherry, John	<i>Penn.</i>	Shanghai	China	1864
Wikoff, Benjamin D.	<i>Ohio</i>	Mynpurie	India	1860
Wilson, Jonathan	<i>Penn.</i>	Chiengmai	Siam	1858
Woodside, John S.	<i>Penn.</i>	Dehra	India	1848
<i>Wylie, Theodore</i> †	<i>India</i>	Saharanpur	India	a1859
<i>Zia Ying-tong</i> †	<i>China</i>	San-poh	China	a1864
<i>Vong-Kweng</i> , L.†	<i>China</i>	San-poh	China	a1866

## MEDICAL MISSIONARIES.

Hepburn, James C., M.D.	<i>Penn.</i>	Yokohama	Japan	c1859
Kerr, John G., M.D.	<i>Ohio</i>	Canton	China	1853
McCartee, D. Bethune, M.D.	<i>N. Y.</i>	Ningpo	China	1844
Newton, John, Jr., M.D.†	<i>India</i>	Sabathu	India	1860

\* At home for health.

† Among the Chootawa, 1853.

‡ Appointed in the mission field.

b In China, 1844. c In China, 1841. d Licentiate preacher.

a Date of ordination or license—previously connected with the mission as a teacher.

Names in *italic* denote natives of the country.

## COMMUNICATIONS FROM THE MISSIONS.

**Laos Mission.—Chiengmai.**

THE first report of this mission has reached us. It is full of hope, but as in all missions, and especially at the commencement of the work in a new country, unexpected trials will have to be encountered and disappointments borne. The Rev. J. Wilson is on his way to join the writer, Rev. D. McGilvary.

*On the Way.*—In making the first annual Report of the Laos Mission we will not be expected to record what has been accomplished, so much as to give a sketch

of the field and the work before us. Reva. Jonathan Wilson and D. McGilvary and their families were appointed to this field the latter part of last year. In accordance however with the original plan, Mr. Wilson was to remain in Bangkok for one year. Mr. McGilvary and his family left Bangkok the 3d of January, accompanied as far as Rahaang by Mr. and Mrs. George. They reached their field of labor at Chiengmai, the chief city of the country and the residence of the king or prince, on the 1st day of April, after a long but pleasant voyage

of eighty-ni. days. The progress in the upper portion of the route was rendered slow, sometimes by the rapids in the river and sometimes by the sand bars, as it was too late in the season to make good speed where either the one or the other prevailed. They would record, however, with devout gratitude to God, his watchful care over them during their long and tedious and somewhat dangerous voyage, bringing them safely to their destination, and giving them as good a portion of health as could be expected thus far in their new field. They have had only a partially closed sala and a temporary bamboo house in which to reside during the first rainy season, while undergoing a process of acclimation. In this they have been singularly favored, as the first part of the season has been unusually dry and healthy.

*An Open Door.*—It should also be a subject of gratitude to the whole Church that an open door was found and an inviting field in which to labor. There are apparently no restrictions placed upon them in their work. They may visit the people and preach the Gospel to them in public or private, while they have been visited by a vast number of people of all ranks, from the king and highest princes to the lowest of the people. They were kindly received by all the authorities, and there is probably little or no ground to apprehend any interruption of those friendly relations, at least such as will endanger our future residence in this field and the permanent establishment of the mission.

*An Arduous Work.*—While the field is open the work is great and arduous. We come beyond all the influences and ordinary means of civilization, except the great one that it is our privilege to bring with us in the Gospel of Christ. We have no press, no schools, no commerce, no European society. In the press especially, we shall for some time miss one of the most prominent ordinary means of christianizing a people. We can at present only speak to the Laos of

the love of Jesus with foreign accents. One of our first and greatest wants therefore, is the *press*. This we must establish ourselves, and as soon as possible we must take measures to get a font of type and all the apparatus for printing the Bible. Its similarity to the Siamese will render the translation of the *Scriptures* comparatively easy. And by the time the press is ready the work of printing and distribution may be commenced. This, therefore, next to mastering the language, is the first and great work before us. Some peculiarities of the written character will render the preparation of the type difficult, and will require a thorough knowledge of the language to overcome it. Besides this, we have to build dwelling houses and chapels and establish schools. What opening there is for schools we have not yet been fully able to ascertain. What education the Laos receive may be summed up in the ability to read their own language. This they receive, as in Siam, in their temples. Their literature is even more meagre than the Siamese, and has really in it nothing worth reading. There seems to be some desire to study the Siamese language, and we think it likely that a school opened for that purpose would be patronized to some extent, and that the first effort towards a school should probably be made in that direction. Most of their business relations being with Siam, there is a growing desire to learn to read and write that language. Quite a number of young priests have obtained our Siamese books for that purpose, and in the total absence of any Christian literature in their own language it may be well to encourage the study of the Siamese for the present. When they have once learned the Siamese character they can without much difficulty understand the sense, and in many cases the exact meaning of what they read, as the spoken language is very similar to the Siamese. But after all, the proportion of those who will learn Siamese is small, so that there is still an indispen-

sable necessity of establishing the press in their own language and in their own character. As far as we have been able to learn there is no one either here or in Bangkok who can cut the type, and it may require a visit to the States from one of our number at no distant day, as the surest and probably only way of accomplishing that work.

*Need of a Chapel.*—We would take this early opportunity of urging on the Board and the Executive Committee the importance of the immediate erection of a chapel or two. The Executive Committee are aware that the Ladies' Bazar Society of Bangkok made a donation to the Laos Mission of \$360, which we design to appropriate to this object. We hope that this may be considered a providential call to the Committee to make as liberal a supplement to this sum as they may be able, in order to secure the immediate erection of a good chapel. Our only regular preaching service is held in the public sala on the Sabbath. We found it was not sufficiently under our control and not a suitable place for a daily service. The city is very accessible to missionary work. Its streets are large, and usually dry. Most of the families in the city not only welcome the visits of the missionary, but feel flattered by it. Sam-  
 poon, a city of ten thousand inhabitants, is not quite a day's distance; and Lakon, with twenty thousand, about three. Both of these are easy of access, while smaller towns and innumerable villages, and a fine populous country are all open and have been for years to missionary efforts. Although the Laos here, unlike the tribe at Petchaburi, are Buddhists, yet the priests are not required to *bintabat* or go and beg their daily rice, an indispensable part of the Buddhist system in Siam, and are much less attached to the system in many ways than in most Buddhist countries. We have never yet met a priest who will stand up in an argument for his own system.

*Christ to be Preached in Another Lan-*

*guage.*—These are some of the considerations in view of which we would urge the peculiar claims of this field on the interest, contributions and prayers of the Church. The work is a great one. It is new and difficult. It is hopeful. The long delay in sending the Gospel to whole nations and tribes yet in darkness, makes the obligation the more imperative to diligence, activity, faith, and prayer. This is now the only atonement we can make for our own past neglect and that of the Church. It should cause a blush of shame that the Gospel has been so long withheld from this widely extended, numerous and interesting people. It should touch a responsive chord in every Christian heart to know that henceforth by their support and co operation our Saviour's life, love and sufferings and death, are to be made known in another *language*—that another race have the overtures of mercy made to them, and that another station has been occupied on the great missionary map by a feeble band of that great army, which going forth in the Saviour's name, and by his authority, must effect the final overthrow of Satan's kingdom. We conclude our report, therefore, by asking an interest in the prayers of the Church for the Laos and the Laos' mission.

### *Lodiana Mission, N. India.*

#### FEMALE EDUCATION.

THE education of the women of India has, till lately, been almost entirely neglected. By the people themselves it was considered unnecessary. It was even dreaded, as likely to produce mischief. Now, happily, a change of opinion, in this respect, has begun to prevail. Under Government patronage thousands of girls have already been gathered into schools; and private philanthropy has not only established schools for girls, but has entered Zenanas, and has undertaken to instruct grown-up women. The importance of this movement can hardly be over-estimated. Missionaries have in many

places done something in this way; but nothing in comparison with what ought to be done. The idea of confining our efforts to the education of boys, now that the practicability of obtaining pupils of the other sex has been proved, is preposterous. Yet the confession must be made, that neither the Missionary Committee at home, nor the Missionaries themselves seem to feel, as they ought, the importance of this work. It is true that at present little can be done for girls of the higher classes, except in Zenanas,—at least in the Punjab. But this need not discourage Christian enterprise in spheres which are accessible. Everything will come in its time.

*Lodiana.*—The three schools reported last year are all that can be reported now. We are happy to say, however, that in some respects a decided advance has been made. The whole number of pupils last year was 45. At the end of the present Mission year, the roll of one school alone contained this number; while the three collectively numbered 80. This enlargement was probably owing, in a great measure, to the influence of Miss Jerrom, a lady who came to Lodiana in April last, as an agent of the Society in London for promoting Female Education in the East. Being unable at once to enter upon her work independently, she agreed to take the supervision of these schools on behalf of the Mission. "Many of the children are bright and intelligent,—reading Urdu in the Persian character fluently, and working very neatly. Spelling, writing, and knitting are also taught daily; while Mental Arithmetic forms an occasional exercise. Instruction in plain needle-work has been a great success. Direct Christian instruction has not been attempted—to any great extent; though all the teaching these little ones receive has a decided Christian bearing."

*Sabbath.*—Mrs. Janvier's school for girls is about the same in character as last year. The girls are taught to sew as well as to read. The instruction is given

in Hindi. The following is quoted from her Report: "Two of the pupils of the Girls' School were suddenly stricken down by cholera. In their places on the previous Sabbath morning they were reciting a hymn ending with a prayer that they might be fitted for the eternal Sabbath in heaven:—in two days they were in eternity. They were very young; and may we not believe that the Saviour, whose praises they loved to sing, having washed them in his blood, took them to his own bosom? A woman employed in the school to teach sewing, who loved to join in the singing, and whose earnest attention to the Word of God was quite marked, has also died,—leaving us not without hope. She was the mother of one of the most interesting pupils in the school; and often her children united with her in reading and prayer, in their own home. Her daughter has since been taken away from the school by her husband, although she received a rupee a month as monitor. The poor girl has had her books taken away, and has been commanded to kneel before an idol. This she has steadfastly refused to do,—saying 'There is but one Saviour: my trust is in Him,'—although her husband and father-in-law used force and beat her. What the end of it will be we know not; but trust that she may yet have strength given her to come out from among the Heathen."

*Lahor.*—Last year three Girls' Schools were organized in connection with the Mission: but one of these was soon broken up by the teacher himself—because one of the ladies of the Mission insisted on her right to visit it, and give religious instruction to the children. The other two, having, in the absence of the lady from the station during the summer, lived only a sickly life, were finally disbanded. The teachers, who were nominal pundits, had proved themselves to be utterly unreliable; and no good substitutes could then be obtained. In December a school was opened for low caste girls, and taught by a Christian, who, before his conversion,

belonged to this class of people. Boys however of the same caste asked to be admitted; and the request was not refused. They are taught in Gurmukhi—both reading and writing. The girls are also taught plain sewing and knitting. The religious instruction, given daily, with great regularity, is chiefly oral. Mrs. Newton, so long as her health permitted, spent several hours in the school every week. When she was no longer able to attend, her place was supplied by a native Christian woman. Some of the children made most satisfactory progress; and their interest in Bible stories and in the truths of the Gospel was encouraging. During the summer, however, when Mrs. Newton was absent from the station, and no efficient supervision could be given, the school greatly diminished in numbers.

*Rawal Pindi.*—"The Girls' School has continued to give satisfaction, both as regards the numbers in attendance, and the progress made in study and needle-work. The number is 65. Sardar Nihal Singh, K. S. I., has kindly continued the use of a suitable house for the school, free of rent. Native gentlemen have assisted with money and influence. Parents and children all seem favorably inclined; and there is every encouragement to hope that the cause of female education will continue to take deep root, and become permanently successful."

#### ZENANA SCHOOLS.

*Lahor.*—This is the only station at which any thing of this sort, so far as we know, has yet been attempted in our Mission; and the work here has been confined within very narrow limits. The following from the pen of a native Christian lady, who however is not an employée of the mission, will show how interesting a field of labor it is: "You want to know something of the women amongst whom I have been privileged to labor. They are four in number, and all natives of Bengal,—very intelligent and eager to learn. They are much in advance of other females of the country. They have

thrown away caste prejudices, given up the worship of idols, and professed faith in the one living God. I thought they would be an interesting class of people to work among; and therefore opened communication with them in March last. I met with a warm reception, and felt encouraged to work. I commenced to teach them English and needle-work. They manifested great aptitude in acquiring these; and in less than four months made so much progress as to be able to read the First Book in English with considerable ease. I never attempted to give them any regular instruction in religion; but whenever opportunity offered, I always spoke to them of the blessed Saviour and his love to fallen man." This lady was obliged to leave Lahor about the middle of the summer on account of sickness in her family. Since then her work has been carried on by Mrs. Bose. The deep interest shown by these women in the instruction received from their teacher, and the affectionate regard for her they seem to cherish, with the gratitude they have expressed for her pains-taking efforts to enlighten them, are signs of great promise, and would themselves be a rich reward for the labor bestowed on them, even if nothing further were to result from them.

Another Zenana has been the scene of a similar effort; but on a still smaller scale. The learner is the wife of a Maulavi. He became a Christian last year; but she has never yet, formally, renounced Mohammedanism, though willing to be instructed in the principles of Christianity. She is learning to read Roman Urdu.—*Report.*

### *Lodiana Mission, N. India.*

#### Lodiana.

REV. A. RUDOLPH notes in this communication matters of interest connected with the station and with the work in India.

*Constant changes.*—There is probably

no other country in which the foreigner is so constantly and so forcibly reminded of the transitory nature of all things as this. The ever occurring changes in scenes and society are calculated to admonish him, that he is not only a pilgrim and a stranger on the earth, but that he is a stranger in a strange land; where all his arrangements, however carefully planned, may be rudely broken up in an hour, and where his most fondly cherished expectations and hopes may be swept away as it were in a moment. The debilitating effect of the climate on the constitution of foreigners, the inroads made by sickness, the blanks left by frequent cases of death, and the peculiar nature of the country and its native population, being the chief causes of these constant changes, it cannot be a matter of surprise if missions in general in this country should partake in the sufferings consequent on such conditions; and that in a station in particular with so extensive mission operations as Lodiana, and where for the last twelve years the newly appointed missionaries were suffered to remain only a short period to become somewhat acquainted with the language, and then were removed to other stations, the evil should appear in an aggravated form, and greatly militate against the efficiency of at least such portions of the mission work as are affected most by frequent changes. It may suffice here to state that during the period just mentioned, the High School in the city together with its branches, has had no less than eight superintendents.

*New Laborers.*—Laboring under so much discouragement, and the cause of it being the paucity of the number of foreign missionaries, it is gratifying to be able to report four new names of native brethren that had not heretofore appeared in the list of our native assistants. The three scripture readers as well as the teacher Rukndin, were appointed to their posts during the year. They are all young in the work, but there is reason to hope that they will under the guidance

of the Holy Spirit become efficient co-workers with us in the Lord's vineyard.

After speaking of itinerating, and preaching the Gospel in three hundred and fifty-two villages, and how few in this way can hear the news of salvation; some only once in ten years, and more not at all, he asks Christians to solve the following—

*Problems.*—How many years will it take before a Christian nation will become a heathen one, supposing every individual to have an opportunity given him to hear a preacher once in ten years?

2. How many years will it take before a heathen nation will become a Christian one, supposing every individual to have an opportunity given him to hear a preacher once in ten years?

Let those that say missions do no good—missions are no success, work out these problems; but in doing so let them take into account the powerful influence that would be still at work through a Christian literature in the first case, while in the second it would be almost entirely wanting.

But we are neither discouraged nor dismayed by considerations like these. The very fact that these villagers so readily flocked to our services on the Sabbath, and took such an interest in our religious exercises in the tent on week days, shows that they are not totally indifferent in matters of great moment. So we take courage and go forward. The Lord can accomplish his purposes with few or with many,—by feeble instruments or by powerful ones, just as he pleases. He may order Gideon forward with his 300 men that lapped up the water with their tongues as a dog lappeth, and through them overthrow the camp of the Midianites and the Amalekites and all the children of the East that lay in the valley like grasshoppers for multitude, and their camels without number as the sand by the seaside for multitude;—or he may order Joshua to take all the people of war with him to smite the little town Ai. Only let the churches be sure that in the

warfare against heathenism in this vast land they act up to the commandment of the Lord.

*The Church.*—The Christian community numbering now one hundred and thirty-two, has, as heretofore, worshipped at the church in the mission premises in the forenoon of the Sabbath; and the regularity in attendance on that service has been commendable. A number of them, chiefly the men and children, have also regularly attended the afternoon service in the city church. The weekly prayer meeting on Wednesday evening was continued throughout the year. While the pastor was present at the station he delivered lectures on that evening on the Pilgrim's Progress, which seemed to be listened to with much interest. The time of the communion has always been a precious season of blessings. Every member of the church unless providentially hindered partakes of it, and those that are not members are yet present as spectators, and we hope largely share in the blessings vouchsafed by the Head of the Church on those solemn occasions. As yet we know nothing in our church of that sorrowful, but unavailing complaint of so many pastors in Christian lands, that this sacred ordinance is neglected or despised by their people. May we never know it.

*Ordination of an Elder.*—One of the more important events of the church during the year was the ordination of an elder. Since the departure of the former elder the business of the church sessions had been conducted by the pastor, with the assistance of the other missionaries resident of the station. But so imperfect an organization being undesirable, and the way appearing open at the commencement of the year, an election for an elder was entered upon, and resulted in the choice of the catechist, John B. Dales, who had during the whole period of his residence at the station maintained an unblemished character. Since his ordination his careful watchfulness over

the interests of the church has shown that he appreciates the responsibilities attached to his office; and he seems to have shown a good deal of tact in composing little differences, little in themselves, but still great enough to threaten the peace of the community.

The elder, together with a few other native Christians, who are not office bearers in the church, have in the absence of the pastor rendered important assistance to Mr. Myers in his labors to edify the church. Thus not only have the usual services on the Sabbath and in the week been maintained during the entire year, but an attempt has been made in the summer to establish another weekly prayer meeting in the city church, and not without a degree of success and encouragement.

*Additions.*—During the year under review there were two marriages; 9 children were baptized; there was one case of death, and twelve persons were received on profession of their faith. One of these, however, a former pupil of the Orphanage, was baptized at Sabathu by the pastor on a visit to that place, and her case, therefore, belongs properly to the report of that station. Of the remaining eleven, five men and two women had been living on the mission premises as inquirers for longer or shorter periods, and four are pupils of the orphan school.

*An Interesting Case.*—One of the new converts might be mentioned in particular as the fruit of reading the Scriptures and other religious books. He had been an employe in the mission book-bindingery off and on since the days of his boyhood, and years ago he used to ask us now and then for controversial works of one kind or another. We thus learned to look upon him as a seeker after the truth. Later he seemed to avoid being spoken to on religious subjects, probably from fear of being suspected by a relative and other co-religionists, employed in the workshop. At last his convictions became so strong that he could withstand



them no longer. He had somewhat instructed his wife, though in secret. But to her the step contemplated by her husband seemed to be too great a one to be ventured; and she often wept when he spoke to her of his intention to embrace the Christian faith. At length this last obstacle was overcome: she resolved to follow him. They had been Mohammedans, but unlike most of these they were possessed of a remarkably sweet disposition. He being well acquainted with the Gospel, passed a good examination before the session and was baptized, together with his two children. The wife had to wait to a later period in the year

to allow time to be further instructed, when she also received the sacred ordinance. Her husband has lately been appointed a teacher in the boys' school.

*The City Church.*—The congregation in the city church meets on Sabbath afternoon, and is the most interesting part of this great work. It consists of about four hundred to six hundred persons of all classes, and often the most attentive listeners. This work has given us much hope during the past year. Some of the inquirers traced their first convictions to the preaching of the word in the city church.

### MISSIONS OF OTHER CHURCHES.

#### Mission in Southern India.

THE following interesting facts were presented by missionaries of different Societies at a meeting in Madras at which the deputation of the Church of Scotland was present.

The Rev. Mr. SYMONDS represented the Society for the Propagation of the Gospel. His Society had, he said, 88 ordained missionaries, of whom 21 were native clergymen. These 88 missionaries were distributed through 26 principal stations comprising about 407 villages, and were assisted in their work by a variety of unordained agents, about 207 in number. The Society had in connection with it 21,000 baptized persons, of whom 5000 were communicants, and there were besides 8000 catechumens. Of the adult Christians, 4969 were able to read. Besides the missionary work proper, the Society had a very large amount of work in the way of education. The Society had out six masters from England, and had further 77 certificated masters, and 141 masters of an inferior order. There were 247 schools of various kinds, and the Society had three seminaries, whose special object was to prepare young men for missionary work. The one in Madras was under the

reverend speaker's own care, and it had been his happiness to send out 18 from this seminary, who were now clergymen, besides several who were employed as catechists or masters. Of their schools, seven were superior schools, and there were 246 schools of other kinds, of which 25 were boarding-schools. The number of scholars was 7777, of which 6402 were boys and 1375 girls. That the education given in the schools was appreciated, was apparent from the attendance, as well as from the willingness on the part of the natives to pay for the education. He was glad to say that last year the native Christians were doing more and more towards the maintenance of the work among themselves and its extension to others. He would mention one or two facts in illustration of this. In Tinnevely there was raised during the past year 2640 rs. towards defraying half of the stipends of the native ministers. In addition to this sum, he found that throughout the missions 9631 rupees had been contributed by the native Christians for various objects. About two years ago a portion of a district was kindly made over by the L. M. S. to the Edaygudy mission, and the cost of the arrangement in taking over the

buildings was defrayed by the people of the Edaygudy mission. He would not enlarge on these facts, but would conclude by avowing his own firm conviction that missions in India were not a failure. He would lift up his face before this assembly or any other and declare that he believed a great and good work was being done.

The Rev. Geo. HALL then spoke, as the representative of the London Missionary Society, and in the name of upwards of 80 brother missionaries laboring in Southern India, gave a hearty welcome to the deputation from the Church of Scotland. His Society had, he said, 13 young men in training for the native ministry. They had 400 young men and boys in their Central Institution in Madras, 400 more in branch schools, all receiving a Christian education. They had 350 girls daily attending school, and two native churches with 145 members. He went on further to state—

Then in the Cuddapah district, where the Rev. E. Porter has labored earnestly and successfully for many years in a most trying climate, we could point to upwards of 800 native Christians scattered over the district, with 400 young people receiving instruction in our schools. Only a week or two ago that veteran missionary baptized 8 people in one morning at a village in his district. At our 5 stations in the Telugu country there is now a native Christian community of upwards of 1200 people. He then spoke of the interesting schools for girls at Bangalore, where in one building may be seen upwards of 400 girls of caste families receiving a Christian education, and of missionary work in the Tamil country, where there was a native community of 756, of whom upwards of 300 are communicants of the Church of Christ. At South Travancore we have at present 8 European missionaries and 11 native pastors laboring, and in connection with our work there are no fewer than 20,000 professing native Christians. At our station of Nagercoil I believe our friends from Scotland

would have seen a native congregation of 2000 to welcome them, while at each of our 6 other principal stations as many might be seen. There, too, in many a village chapel, may be seen congregations of 200 or 300 people worshipping God, and regularly taught by a native pastor or native catechist placed over them. Mr. Symonds has referred to the liberality of the native Christians connected with his Society, and I am thankful we can bear the same testimony regarding ours. Our native Christians in South Travancore are generally very poor, being chiefly of the Shanar class, who earn a livelihood by climbing Palmyra trees; but still, these 29,000 Hindoo Christians contributed last year 9680 rupees, or nearly £1000 for the spread of the Gospel. Surely such a fact is highly encouraging to all who are interested in Indian missions. In our schools in Travancore we have 6300 boys and 1500 girls daily receiving a Christian education. At all the stations of the London Missionary Society in South India there are 32,109 native Christians, while there are 11,848 young people receiving a Christian education in our schools. But it is no use regretting that our friends cannot go and see all this; I know that the blame is not theirs. Their object is, after all, not to inspect all missions, but only those of their own Church. Other and very important duties call them back speedily to their native land. While bidding them a hearty welcome, I would express a hope that they may be safely kept through the long journey that is before them in India, and that their coming here will do much good, not only to the missions of the Church of Scotland, but to us all.

The Rev. D. FENN said: The Church Missionary Society has four distinct missions in this Presidency. First, at your very doors here in Madras we have 3 native clergy, who, with the European missionary, have the care of 5 congregations containing 600 native Christians. There is, also, under the superintendence of the wife of one of the native clergy, an

interesting work carried on in the homes of Hindoo ladies,—a work which, though small at present, gives every hope of expanding, and has already met with encouraging results. It is a work that is probably known to many here present, since it has received the highest patronage. There is also a circle of vernacular schools, about 12 in number, taught according to a uniform method, under the guidance of the English missionary. I was myself present at the annual examination of these collected schools on Monday last, and saw the interest with which questions were answered on Scripture history, and heard the boys repeating from the Bible entire Psalms without a mistake, in their own language. There has been since 1859 a movement in operation, on which, from my own experience, I look with very great hopefulness—a movement towards Christianity among the poorer villages in several parts. Small bodies have placed themselves under Christian instruction, amounting now to about 800 in 30 different villages. It seems to be that quite as much may be expected towards the final prevalence of Christianity from these movements among the lower castes as from the English Scripture instruction of high-caste heathen. And now I come to the mission with which I have myself been for 10 years connected, that in Tinnevely. Here our Society has on her rolls 24,000 baptized and 12,000 unbaptized, making a total of 36,000 under instruction. Nor is this all. The 29,000 of whom Mr. Hall spoke as being under Christian instruction in South Travancore, and the 18,000 in Tinnevely, included in Mr. Symonds' numbers connected with his Society are all side by side with these 36,000 of our Society. As Mr. Symonds has remarked, the mission of the London Society interlaces with that of the Propagation Society. The Tamil language, after reaching Cape Comorin, creeps round the southern extremity of the western Ghauts, and runs up the western coast as far as Trivandrum. And it is in the narrow strip of country between that town and Cape

Comorin Mr. Hall's 29,000 Christians and adherents are to be found; and they are of the same classes and character with our Tinnevely Christians. Adding, then, these three figures together, and joining to them the 6000 gathered in Madura in connection with the labors of the missionaries of the American Board, we have a total of 89,000 Tamil Christians and others within 180 miles of Cape Comorin. Add to these the 11,000 Malayalam Christians already spoken of, and you have 100,000 native adherents of Christianity, all separated from heathenism, formed into congregations, their names all on the various mission rolls, in the extreme southern corner of the Peninsula. Here is a fact easy to be remembered, which any of my fellow-countrymen here present, who may be ere long returning to England, may carry away with him, even though he has been prevented from seeing with his own eyes our mission work. I may add that our native Christians, like those spoken of by Mr. Symonds and Mr. Hall, subscribe liberally to religious objects. The contributions from the whole body last year were 17,000 rupees, being very nearly at the rate of half-a-rupee a-year for every man, woman, and child, baptized or unbaptized, in our number. In one district every Christian teacher is paid by the contributions of the native Christians, in others a portion of them. And now I will only further remark that there is a fair amount of missionary spirit in our Christian body in Tinnevely. At all events, there is a readiness to go to preach the Gospel in other parts. When, with Mr. Ragland and another missionary, I first started on an itinerating mission to the heathen in the northern parts of Tinnevely in 1854, we applied to a native church of the south for teachers, and we requested that, for the term they were at our tents, all their expenses should be borne by the native church. This was cheerfully acceded to; and although the number of catechists that came from the north to assist us was greater than we had anticipated, yet the contributions so far

exceeded the sum required, that the difficulty was to know what to do with the money. Let us give another example: A year ago I was appointed to take up the work of a brother missionary in superintending the mission to the coolies on the coffee estates round Kandy. There I found that the fifteen or twenty catechists employed were almost entirely Tinnevely men. Besides this, a few months ago three young men from Tinnevely volunteered to go to the island of Mauritius to preach to the coolies, and are there now engaged in the mission. And even Madras owes much to Tinnevely. Two of the three native clergymen are Tinnevely men, and so are, I believe, ten of the catechists and readers, besides some of the schoolmasters. When I look at these things, I am not ashamed of the Tinnevely church, though it may be often spoken against as of little worth. I see no reason why that distant corner of India, those poor and despised Christian congregations, should not be made the means, in God's hands, of sending the Gospel through the length and breadth of the whole of India.

#### Missions in China.

THIS field is not only now open and accessible to us throughout its immense extent, but the Lord is showing what, through his blessing, may be done in cultivating every portion of it for Him. I shall take a comparatively small district, and tell you what has been done there in this matter by the messengers of one church. I believe it is but a sample of the work of other churches and societies, and I have no doubt it is the first fruits of a glorious harvest in no far-off future. I take, as is natural, the mission with which I am best acquainted, that of my own church, the English Presbyterian. The missionary staff consists of ten Europeans, two of whom are medical missionaries, and thirty native assistants. The work is carried on in the districts of Amoy, 400 miles north of

Hong-Kong, where there is a population of some seven millions speaking the same dialect; and of Swatow, 120 miles south of Amoy, and in the Island of Formosa, with a population of three million Chinese, speaking the Amoy dialect. The mission was commenced in Amoy in the year 1850. It was in 1854 that the first fruit appeared, and now there are 450 native members of the church, with many baptised children, and a goodly number of candidates for baptism and of general hearers. A hundred of these members were added to the church during the past year. Month by month, and week by week almost were these additions made, for every mail brought the glad tidings of increase. To estimate aright the worth of this result, you must bear in mind how carefully our missionaries consider each case of application for admission into the church. These 450 communicants, with the others, old and young, gathered around them, represent various congregations in different towns and villages, worshipping in places of worship in not a few cases erected entirely by themselves, and ministered to by some of their own number regularly set apart for the work. Along with the missionaries of the Dutch Reformed Church of North America, our missionaries have formed themselves into a Presbytery, and in that Presbytery there are two native Chinese pastors, well trained and regularly ordained ministers, set over congregations who support them by their ordinary contributions, while the elders of the Presbytery are native Christians constitutionally chosen and set apart. The whole proceedings are carried on, and the records kept, in Chinese. These facts are full of encouragement for the future. They show us how soon we may expect to behold a self-supporting native church in China. The Churches of Christ in this land and in America must be ready for many days to come to send of their best as missionaries to China; and even where native churches have been planted, they will long need both help and encourage-

ment from abroad. But we see from what has been accomplished in the districts of Amoy and Swatow that a native church, furnishing its own ministry, holding its own places of worship, and supporting all Gospel ordinances, is no idle dream but a living reality. And what is even still more hopeful for the future is the evangelistic spirit of these native congregations. They are not only self-supporting; they are self-propagating; they have all the elements of a most vigorous vitality. Almost every convert is a missionary, and the European missionaries have often to enter upon new fields opened up by some native agency, and to move forward to occupy new spots faster than they otherwise would have done. Did time permit I might give various instances of this missionary zeal, as well as the brotherly love which these Christians manifest: a single reference must suffice. One of our missionaries, approaching on a Sabbath morning a village where a European had never before been, was struck with the Sabbath stillness that pervaded the place, reminding him of the Sabbath morning in Scotland. His visit was unexpected, and he found almost the whole of the people of the village met for worship in a place hired by themselves for the purpose, they were keeping the Sabbath holy unto the Lord. All labor was suspended in the fields, and this was accomplished through native agency alone.

The work has, as might be anticipated, met with much opposition, and the steadfastness of the converts has been tried by persecution of every kind.

One word as to the men, the messengers of our church, by whom, as God's instruments, the work has been accomplished. They are men not only imbued with the missionary spirit of zeal and self sacrifice, but men highly educated and trained for the Gospel ministry, and men of great sagacity and prudence. I may safely say that the Lord has given us in these men as efficient and able ministers

of the New Testament as any church could desire to send forth. I believe that great care should be taken as to the men we send as missionaries to the heathen. We need men who can not only evangelize, but lay a foundation and build up for the future. We must plant churches as well as convert souls, and in these men the Lord has given us evangelists and pastors and teachers. After the English Presbyterian church had resolved to send a mission to China, and had begun to collect funds for the object, we had to wait two years before any one was found who could be sent forth as our first missionary. At last in answer to much prayer, the Lord gave, in William Burns, the very man to begin such a work—a man whom the Lord had honored very highly in this country and in America as an evangelist. He is still doing the work of an evangelist in China, and is at present in the far north, Nweat-chwang, where he finds an open door, and the wide region of Man-tchouria unoccupied lying before him. He and his fellows are men who deprecate the very thought of sympathy for themselves, as if they were men to be pitied because laboring so far away from home. They rejoice in their work and ask not for themselves, but for their work, all our sympathy and all our support. The medical department of the mission has been found both directly and indirectly of incalculable benefit to the cause; but on this feature I cannot enlarge, and would close by repeating that we have in this mission conclusive evidence that, in China, we may confidently expect to see a self-supporting, self-propagating native church, if the Churches of Christ in this land and other lands, will but enter in at the open door which the Lord has set before them; and to Him shall be the glory.

REV. J. MATHESON.

#### **The Gospel in Spain.**

THE most successful effort that has been made to educate young Protestant Spaniards for subsequent missionaries in

their native country is that of the Free Church of the Canton Vaud, Switzerland. Lausanne is the place where they are educated—where Matamoros enrolled himself as the first Spanish student. It is a remarkable fact that an American widow lady, who was led to “lay up treasure in heaven” by the death of her only son, resolved to devote her wealth to the cause of spreading the Gospel in Spain, by establishing and supporting a school for Spanish boys, with the special object of preparing them for further studies in Lausanne. The institution which she established at Pau, Switzerland, was no sooner opened than twelve students applied for admission. Thus it has come to pass that America and Switzerland have united in the great work of carrying the Gospel to Spain.

During the year, measures have been organized by the Protestants of Paris to encourage and support their brethren in Spain, but their contributions have come far short of the requirements of the case. The last number of the *Neue Evangelische Kirchenzeitung* contains appeals by two Spanish Protestants, who describe the almost incredible disadvantages under which they work, and the ripeness of Spain for missionary labor. One of these laborers (whose name and residence are omitted for fear of detection) is at work in the north of Spain. He directs his appeal to an evangelical preacher in southern France. On August 16, 1867, he writes: “We pray you, in God’s name, to send us over two Bibles, or, at least, one Bible and one New Testament, in order that we may have the unspeakable joy of being able to see and hear God’s Word. If you will fulfil our request, it will be possible to proclaim God’s Word to the poor souls who are desiring it, although they have hitherto only known it by name. The most of us are nearly naked, and we would apply to you to help our external necessity; but the great question is our souls’ welfare, and, therefore, we pray you to send food for our souls.” About two weeks later he writes:

“The people in general, together with the young, are desiring religious freedom.” A week later he writes: “Since I received the Bible, two New Testaments, and three little tracts, these books have wandered from hand to hand without any intermission. I am extremely delighted at the zeal with which the poor are earnestly grasping after truth! I hear it said everywhere: ‘Oh! how true is this word. How beautifully it is written and explained! Every one can understand it!’ If you can, send me another Bible, a hymn-book, and a book of sermons.”

The other Protestant Spaniard is Miguel Trigo, formerly a fellow-prisoner and sufferer with Matamoros, and now a missionary laborer among the thirty-two thousand Spaniards (or one-third of the population) of Oran, an Algerian province, bordering on the Mediterranean, belonging to France. Trigo was in Paris during the late Exposition, and endeavored to awaken an interest there on behalf of missionary labors among the Spaniards. The following summary of his appeal, dated October 11th, gives a dark picture of the difficulties he has had to encounter since 1863, when he assumed the task which he is now prosecuting. He has collected, he says, a little society of from forty to fifty members, with twenty-five children; but they are compelled to divide, and to worship in retired places. When he first assumed the mission, there were divisions among the Protestants, which were made use of by the Romish clergy and Jesuits to root out Protestantism altogether. The ignorance of the people is so great that scarcely five persons in a hundred are able to read; and as free instruction to children is imparted only in the schools of the Jesuits and monks, he requested support for the opening of a class for grown people, and another for children in his own house; but the means were not at command, neither was there money enough to support a colporteur for circulating Bibles and religious books.

On the prospects of the Gospel in Spain, Trigo says: "My country is now passing through a complete revolution, out of which religious freedom must necessarily arise. Therefore, we need the support of our brethren in the more highly favored countries of Europe, in order to be prepared for the day when the Lord, in his mercy, will fulfil our ardent wish of being able to preach the Gospel freely in our beloved but unhappy land. In different parts of Spain there are small societies, mostly from the middle and laboring classes, who hold regular meetings, although, through fear of persecution, this is done altogether in secret. But they could not carry on their important work to any great extent among the people, because they are deprived of the means for supporting missionary laborers. As a proof of the ardent desire of the most diverse classes of the Spanish population for a knowledge of Gospel truth, it may be noted that at the Paris Exposition, down to the end of September, there were distributed, exclusively to Spaniards, 1,900 Bibles, 200 New Testaments, 11,300 single Gospels, and from 20,000 to 27,000 tracts. Many Spaniards have not hesitated to attend the public services, which were held every Wednesday in the Taitbout Chapel, a fact which attracted the attention of the Spanish newspapers."

#### Kaffir Beliefs.

"THE Kaffirs, so far as any outward recognition of religious worship is concerned, are literally 'without God;' but at the same time there is, perhaps, no nation under heaven that is more superstitious, or that is kept in more continual dread by the terror of ghosts and spirits. In this sense they are not 'infidels,' as their name imports.

"Multitudes of them have no idea of a Supreme Being at all; and the large remainder, nothing more than a floating, dreamy, indistinct notion. All they recognise is the *isitula*, ghost, or spirit of the departed; the rank or station in the

ghost world being fixed according to the degree of eminence they attained in this, as great chiefs or renowned warriors; but then only as first, or highest among equals. This spirit, or these spirits, may be offended and made angry by neglect or otherwise, in various ways, and may inflict punishment, which the people dread, and seek to avert.

"It is not laid down as an established fact, or article of belief, that the souls of *all the departed* exist in a separate state, or exercise control over the affairs of men, nor is their belief uniform upon this subject; but generally the conviction is that all do live, but certainly the souls of their renowned chiefs, or great warriors, or distinguished ancestors; and the invocation of their priests is specially directed to these.

"They also as firmly believe that these spirits occupy the bodies of serpents, either occasionally or constantly; and they accordingly classify the order of serpents. One was pointed out to me as the kind in which the spirits of their departed chiefs resided; in the same manner others, as tenanted by the souls of women; and yet another, as the *locals* of common people and children.

"On one of my visits to an out-station, the following scene occurred: I was sitting in the hut of a young man, a native convert, when suddenly I heard a great scuffle outside, running, shouting, throwing of sticks, etc.; when shortly a dead serpent was brought and laid at my feet. Some old heathens as well as some converts were sitting by, among whom certain significant glances and smiles were passing. At length one of them informed me that this was the kind of serpent in which the serpent-worshippers believed the spirits of their departed chiefs took up their abode; that this was the highest kind of sacred *inyoka*, or serpent; and that these old men were believers in the old superstition. The old men were deeply serious, if not shocked, when they saw the dead creature lying at their feet. Addressing myself to them, I inquired if that was

the *inyoka*, or serpent, in which they believed the spirit of their chief resided. They gave no reply. I then took their silence as admission of their belief, and proceeded to ask some questions, amongst which were, How could they acknowledge that creature as a god whose life could so easily be taken away by man? I supposed a god to be a great and powerful being, who could create and destroy others, but could not be himself destroyed; whereas that creature was unable to defend itself, and lay lifeless before me. One old man admitted that such was their belief. I then inquired how it came there; in what part it resided; when it entered; and where it had fled. Silence prevailed. Being desirous to know their views a little more fully and accurately upon this subject, I proceeded to say that if they had not killed the serpent now, in process of time it would have died in the natural course of things. Where, then, would the spirit go? 'Into another *inyoka*.' And when that died, where then? 'Into another.' And where would it go last of all? This they could not answer, but sat confounded and silent.

"They believe that the spirits of the ghost world are always near them, are cognizant of their actions, are made angry by affront or neglect; and, as the result, inflict the various ills that befall them in sickness, loss, or death: that these *isituta* may be appeased by sacrificial offerings; and when their anger is removed they withdraw the calamities before inflicted.

The *isanusi* are the only recognized priests for conducting these sacrificial processes. Sometimes, indeed, small offerings may be presented, and the ceremonies be conducted by the head man of the kraal; but this is only on a limited scale, and in relation to small matters. It will therefore be self-evident that their priests acquire great power and influence over them.

"No sooner does sickness or death visit a family or kraal, murrain spread among the cattle, brought prevail, or war threaten, than these terror-stricken ones—having no God of mercy to whom they can fly, and dreading the worst consequences—send for the *isanusi*; who, upon his arrival, makes very minute inquiries into the state and circumstances of the individual or family; the previous prognostics, what signs, omens, have appeared; how they were treated, what followed, etc.; the whole being attended by many mysterious signs and careful investigations.

"At length he declares that the spirit of some particular chief or chiefs is angry, and must be appeased by sacrifice. The sacrificial beast is called for—probably of some particular color, but always the best, as an imperfect one would vitiate the offering. If the poor deluded creatures have only one beast in the world, they will give it on this occasion; if they have not one, they will seek to obtain one from their friends; if they fail here, they will work, or try other methods, until they succeed."—*Rev. W. C. Holden.*



**MISSION HOUSE, NEW YORK: APRIL 23, 1868.****ANNUAL MEETING OF THE BOARD.**

THE Board of Foreign Missions will hold its annual meeting at the Mission House, New York, on Monday, May 4th, at 2 o'clock p.m.

A sermon, for the Board, will be preached by the Rev. John Hall, D.D., of New York, on the Sabbath evening preceding, in the Fifth Avenue and 19th Street Presbyterian Church. A short abstract of the annual report will be presented.

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**LATEST NEWS FROM OUR MISSIONS.**

**BOGOTA.**—A desirable property, and suitable for a chapel, school, etc., has been purchased by the mission. The importance of such a step has long been felt, and the present want of such a building has been frequently noticed. It is hoped that this outlay will not only give a new impulse to the work in this city, but will meet with a liberal response on the part of all interested in the laborers and their labor.

Rev. T. F. Wallace reached New York April 10th, on a visit to this country.

**BRAZIL.**—Besides the admission of the two persons, mentioned in our last issue, to the church at Rio Janeiro, Rev. Mr. Schneider says, in his letter of Feb. 25th, that in January three persons were received into the same church, on profession of their faith. He refers to the liberality of the members of that church, and to their missionary zeal. Seven persons have applied for admission to sealing ordinances at the next communion. To the church at Sao Paulo, Feb. 16th, three persons were admitted on examination.

**CHINA.**—The Rev. J. A. Leyenberger refers, in his letter of January 10th, to the great crowd and to the interesting services at the dedication of the new chapel at Yu Yiao, and the installation of the new pastor, Rev. Mr. Bao. "A few days ago," he says, "there were three persons baptized at Zong-nyu, a city a short distance above Yu Yiao." News from Canton, as detailed in the letters of Dr. Kerr, January 31st, and of Mr. Noyes, was more cheering.

**SIAM.**—Rev. N. A. McDonald writes, January 17th, that the native Christians had entered into the week of prayer with much spirit, and from its observance they were looking for great results. Dr. House left Bangkok on the same day, on a visit to Chiengmai. Rev. J. Wilson and family were at Rahaang, January 15th. He hoped to reach Chiengmai in forty days. The Rev. D. McGilvary, under date of November 20th, 1867, refers to some obstacles to his plans at Chiengmai, but they were likely soon to be removed. He asks, however, the special prayers of the church for that new mission.

**INDIA.**—Rev. Mr. Kellogg writes encouragingly of the work at the out station at Chibra-mow. The catechist who resides at this place is doing well. During Mr. Kellogg's visit, he baptized one man, who gave substantial evidence of a change of heart. Others seem interested. Dr. John Newton, jr., of Subathu, speaks thus of the work at that station: "You will be glad to know that we have had more encouragement of late than ever before. Just before New Year's Day, Dr. Morrison came from Ambala, and baptized a Hindoo leper in our poor house—a lovely character. He organised a church here. There are two more candidates for baptism, both Mahomedans, and both in the poor house. They are to be baptized

shortly. Several others are in a very promising state of mind." Mrs. Walsh and child, and Mrs. Brodhead with her two children, arrived at New York, April 9th.

CORISCO.—The Rev. C. De Heer, in his letter of January 10th, says: "Our work here is going on as usual, and we are much encouraged by the present aspect of things. The Holy Spirit is operating, we trust, on the minds of the people. Several backsliders have been arrested in their downward career, have confessed and deplored their wanderings, and are determined to abandon the evils which led them astray. . . . Several others came for the first time, desirous to unite themselves with the people of God." Two young men had recently joined the catechumen class.

## DONATIONS

TO THE

### BOARD OF FOREIGN MISSIONS

IN MARCH, 1868.

SYNOD OF ALBANY.—*Pby of Albany.* Johnstown ch 36.75; Saratoga Springs Sab sch 27.75. *Pby of Troy.* Malta ch 14.83, 79 33

SYNOD OF ALLEGHANY.—*Pby of Alleghany.* Natrona ch 5. *Pby of Alleghany City.* North ch 198.69; Bridgewater ch 53.10; Freedom Sab sch 2.11; 1st ch Alleghany City Sab sch 195.48. *Pby of Beaver.* Sharon ch 22; Little Beaver ch 87.80; Beaver Falls ch 65.46; West Middlesex Sab sch for debt 14.51, 533 29

SYNOD OF BALTIMORE.—*Pby of Baltimore.* Annapolis ch 66; Westminster ch Balt., Dr. Perkins 5, Mrs. J. Falconer 5, Grace Lee 1.54; Col'd Sab sch class 5.05; 12th ch Balt. Sab sch 16; 2d ch Balt. Sab sch 118. *Pby of Carlisle.* Mechanicsburg ch 23; Upper Path Valley ch 85; Hagerstown ch 43.50; Green Castle ch 74.75; 2d ch Carlisle 201.24. *Pby of Potomac.* N. Y. Ave ch Youths' miss'y soc'y 266.56, 930 64

SYNOD OF BUFFALO.—*Pby of Genesee River.* First ch Bath 12.75. *Pby of Rochester City.* Port Byron ch 34, 46 75

SYNOD OF CHICAGO.—*Pby of Rock River.* Dixon ch 28.43; Franklin Grove Sab sch 1.80. *Pby of Warren.* Monmouth Sab sch 21.15, 51 38

SYNOD OF CINCINNATI.—*Pby of Chillicothe.* Salem ch bal 1.50. *Pby of Cincinnati.* First ch Glendale mo con 45.11; 7th ch Cincinnati 167, me con 17.05; Loveland ch 19; 1st ch Walnut Hills 86, mo con 12.51; Pleasant Run ch 6; Montgomery Sab sch 25; 5th ch Cincinnati 11.70. *Pby of Miami.* First ch Miami City 50; 1st ch Springfield 68; Clifton ch 63.60, Ladies' Benevolent Soc'y 10; 1st and 2d ch's Dayton 98.87. *Pby of Oxford.* Reiley ch 10. *Pby of Sidney.* Covington ch 8, Sab sch 1; Spring Hills ch 18.87, 719 21

SYNOD OF ILLINOIS.—*Pby of Bloomington.* Wayneville ch Elm Grove Sab sch 2; 1st ch Champaign 13.44; Lexington ch 20, Sab sch 10; Lincoln Sab sch 10; 1st ch Bloomington 5. *Pby of Palestine.*

Grandview ch 16; Charleston Sab sch 15; Paris ch 30; Oakland ch 5. *Pby of Peoria.* Henry ch to con Jacob Guyer L. M. 160. *Pby of Saline.* Timberville ch 3. *Pby of Sangamon.* First ch Springfield 163.21; 3d ch Springfield Sab sch 14.20, 470 85

SYNOD OF INDIANA.—*Pby of Indianapolis.* Union ch 14; Knightstown ch 12. *Pby of Madison.* Jefferson ch 2.10; Bethel ch 5. *Pby of New Albany.* Ger ch Jackson co. 5. *Pby of Vincennes.* Evansville ch 49.70; Indiana ch 5, a Little Girl's private purse 1. *Pby of Whitewater.* First ch Richmond 12, 105 89

SYNOD OF IOWA.—*Pby of Dubuque.* Franklin Sab sch 1.05. *Pby of Vinton.* Sand Prairie ch 2.50, 3 55

SYNOD OF KANSAS.—*Pby of Topeka.* Burlingame ch, Elder J. M. Chambers 10, 10 00

SYNOD OF KENTUCKY.—*Pby of Edenizer.* Mayhick ch for Lahore sch 16.90; 2d ch Covington Sab sch 30. *Pby of Louisville.* College st ch, Louisville 148.25; Shelbyville ch 50.50. *Pby of Transylvania.* Columbia ch 40.40, 286 05

SYNOD OF MISSOURI.—*Pby of Palmyra.* Kirkville ch 6, Sab sch 8. *Pby of St. Louis.* Second ch St. Louis 300; Union ch St. Louis 1.50; Ironton ch 5; Kirkwood ch 1.50; Coronadet ch 10, Sab sch for debt 13.10; Zoar ch 10; Salem ch 6. *Pby of Southwest Missouri.* Rev. J. McFarland 2, 363 10

SYNOD OF NEW JERSEY.—*Pby of Burlington.* First ch Camden 109.12. *Pby of Elizabethtown.* First ch Plainfield 25; Westfield ch 64.20, Sab sch 39.20. *Pby of Luzerne.* Mahanoy City Sab sch add'l for debt 1; Port Carbon ch 25. *Pby of Monmouth.* Toms River ch 12.41. *Pby of Newton.* Belvidere ch 25; Stewartsville ch 55.69; 1st ch Hackettstown 350; Stillwater ch 25. *Pby of New Brunswick.* First ch Trenton Mission chapel Sab sch for China 15; Stoney Brook Sab sch 7; 4th ch Trenton 76, E. B. Fuller 124. *Pby of Passaic.* Third ch Newark mo con 23.91 for Rio chapel 10, Sab sch Truth-Seekers 10; 1st ch Morristown mo con 23.09; Connecticut Farms ch 30; Wickliffe ch mo con 9.35. *Pby of Raritan.* First ch Amwell 23.50. *Pby of Sweganna.* Monroeton ch 11; Stevensville ch 3; Bushville ch 1. *Pby of West Jersey.* Swedesboro ch 3; Brainard ch 2; Mays Landing ch 2; Blackwoodtown Sab sch, little Jennie Pierson's savings 70c; Cape-Island Sab sch 8.69; Deerfield Sab sch for debt 23, Pittsgrove ch add'l 15.30, 1,156 06

**SYNOD OF NEW YORK.—Pby of Connecticut.** Rye ch mo con 14.85; Mt Kisco ch 29.36, Sab sch 5; South East ch 8.10. **Pby of Hudson.** Florida ch mo con 5, Sab sch 5; Scotchtown ch 164.50. **Pby of Long Island.** Melville Sab sch 7; 1st ch Huntington Sab sch 13.23. **Pby of Nassau.** Astoria ch mo con 25.53; 1st ch Brooklyn mo con 50.53; 8.3d st ch Wmsburg mo con 45.11, Sab sch for Ningpo 25, Shanghai 35, Lodiana 50, Futtgehurh 25, Corisco 40, Rio chapel 50; Genevan ch to con Geo. C. Morgan and Richard Brinkerhoff L. M's. 45; East Wmsburg Ger ch 5; 2d ch Brooklyn 98.04, Sab sch for debt 50; Central ch Brooklyn 186.26. **Pby of New York.** Brick ch 2,741.58, mo con 99.86; 1st ch mo con 237.56; Chelsea ch 20; 15th st ch 138.55; University Place ch mo con 36.51; Alexander ch 5.59; 42d st ch for Japan 100; Pallsades ch, Dr. C. R. Agnew 40. **Pby of New York 2d.** Washington Heights ch 25; Tenafly Sab sch 90; Peekskill ch 128.12; Scotch ch New York, Executor of Estate of Wm. Post, dec'd 250. **Pby of North River.** Matteawan ch 107.52; Calvary ch Newburgh 27, 4,942 70

**SYNOD OF NORTHERN INDIANA.—Pby of Crawfordsville.** First ch Thornstown 17; Bethel ch 8; Union ch 9.90. **Pby of Fort Wayne.** Swan ch 2.50; Hopewell ch 2.75; 1st Decatur ch 5.50, Sab sch for debt 9; Flat Rock ch 5.50; Ligonier ch 6; La Grange Sab sch 6.10; 1st ch Kendallville 16. **Pby of Muncie.** First ch Indianapolis 204.55, Sab sch 100, Inf't class 4, 896 20

**SYNOD OF OHIO.—Pby of Columbus.** London ch 6.64, Sab sch 10.36, Master W. E. Finley for debt 65c; Blendon ch 20.25. **Pby of Hocking.** Sutton ch 2.50. **Pby of Marion.** Brown ch 5; Cardington ch 3; Wyandott ch mo con 5; Liberty ch 7.75; Bucyrus ch to con John A. Gormly, Esq. L. M. 54.30. **Pby of Richland.** Savannah ch 38, Sab sch 3 to con Rev. Alex. Scott L. M.; Orange ch 10.10; Olivesburg ch 10; Jefferson ch 7; Wakatomika ch 5; Haysville ch 6.45. **Pby of Zanesville.** Bethel ch 4; Rush Creek ch 3; Salt Creek ch 57; Mt Zion ch 14.62; Coshocton ch 20, 293 62

**SYNOD OF PHILADELPHIA.—Pby of Donegal.** Slate Ridge ch to con Rev. Jos. D. Smith L. M. 30.66; Lancaster ch 50. **Pby of Huntingdon.** Millintown and Lost Creek ch 108.40; Spruce Creek Sab sch 10; Perryville ch 66.50; Sinking and Spring Creek ch's 268.50; Huntingdon ch 140; 1st ch Altoona Sab sch for debt 30; Bethel ch 12, Sab sch 3; Shirlleysburg ch 20, Sab sch 3; Lower Tuscarora ch 62. **Pby of New Ort'e.** Penningtonville ch 13.50, Sab sch 8.50; Fairview Sab sch 3; Forks of Brandywine ch 79.70; Lower West Nottingham ch 36. **Pby of Northumberland.** Shamokin ch 23.43, Sab sch 17.68; Great Island ch 63.87; Hartleton ch 6. **Pby of Philadelphia.** Ninth ch Phila. Sab sch for debt 38.45; 4th ch Phila. 30; Union ch Phila. 58.10; 10th ch Phila. mo coll 80.50, a Friend 20; South ch Phila. Inf't Sab sch add'l 12; African ch Phila. 5. **Pby of Philadelphia Central.** Alexander ch 50.75; West Arch st ch Phila 63.68, Mrs. Mary Hood to con self and Rev. A. H. Willetts D.D. and Mrs. Jennie Willetts L.M's. 90; Great Valley ch 8.57; Phoenixville ch 7; Charles. town ch 4; Spring Garden ch Sab sch for debt 160.63. **Pby of Philadelphia 2d.** Bridesburg ch 75.10; Providence ch 14, 1,778 52

**SYNOD OF PITTSBURG.—Pby of Blairville.** New

Alexandria ch 52.20. **Pby of Ohio.** East Liberty ch 507.34, mo con 142.60. **Pby of Sittsburg.** Glade Run Sab sch 10, Martin and David Hosack's earnings 40c, 802 54

**SYNOD OF ST. PAUL.—Pby of Chippewa.** Brownville ch 12; La Crosse ch 6. **Pby of St. Paul.** Westminster ch Minneapolis 56.47, mo con 5.10, Sab sch 12.25; 2d ch Stillwater 7.20; St. Cloud Sab sch 1, 100 62

**SYNOD OF SANDUSKY.—Pby of Findlay.** Van Wert ch 7; Truro ch 15; Rockport ch 1.55; Shanesville ch 7.65; Delphos ch 5; Blue Creek ch 1.50. **Pby of Michigan.** Hudson ch 5; Westminster ch Detroit 92.19, Sab sch Lowrie Miss'y Soc'y D. A. McCormick, Jr. 65.05; Holland ch 3; Woodhull ch 4, 207 94

**SYNOD OF SOUTHERN IOWA.—Pby of Des Moines.** Oskaloosa Sab sch for debt 37. **Pby of Iowa.** Sharon ch 7, Sab sch 8; Mt Pleasant ch 92.05; Middletown ch 16, 160 05

**SYNOD OF WHEELING.—Pby of New Lisbon.** Salem ch 23; Clarkson ch 10, Sab sch 6. **Pby of Steubenville.** Two Ridges ch 70; Ridge ch 15; Island Creek ch 17.20; Richmond ch 15; 2d ch Steubenville 258.24. **Pby of St. Clairsville.** Wegee ch 10; Bealsville ch 16.39, Jonathan Martin to con self L. M. 50; Stone Creek ch 22, Sab sch 8; Wheeling Valley ch 13, Sab sch 9; Little Fert ch 4; Powhatan ch 8.61. **Pby of Washington.** West Alexander ch 4, Sab sch 13; 1st ch Washington mo con 22.08. **Pby of West Virginia.** Clarksburg Sab sch for Rio chapel 22.63, 617 20

**SYNOD OF WISCONSIN.—Pby of Dane.** First Ger ch Hazel Green 2.50; Lakeview ch 9; Belleville ch 3. **Pby of Winnebago.** Kilbourn City ch Children's Cent Soc'y 2, 16 50

Total received from churches, \$14,121 90

**LEGACIES.—Estate of the late Samuel Cochran of New York 849.32; Estate of Sam'l Utter, dec'd, Edgar Co., Ill. 50, 899 32**

**SYNOD OF REP. PRESB. CHURCH.—Two Salaries to Dec. 1st, 1867, 600; Premium 237; Dehra Girls' school 118.55; Native Assistants 105; Scholarships 688.81, 1,749 36**

**MISCELLANEOUS.—Gen. G. Loomis 5; N. M. L. 50; Santa Fe, New Mexico Sab sch for debt 3; Rev. D. J. Atwater for Rio chapel 10; Col'd Presb'n ch Columbia, Tenn. 10; Wm. Shear, Augusta, Ga. 20; H. J. 100; Flora E. Robins, Spring Valley for Corisco 7; 1st ch Louisville, Ky. 17 for Lahore sch building; Stanford ch Ky. 20 for ditto; Midway ch Ky. 5 for ditto; Lena 1; Clarence, Mary, Nettie and Fanny for debt 5; Children of Dauphin Co. Pa. Poorhouse 2; Rev. E. H. Leavitt for Lahore 20; St. Angastine ch, Fla. mo con 46.87, Sab sch 15.13; Lawrenceville, N. J. Fem' Sem'y 8.40; A Friend 50; Miss Fannie Thompson, Eagerstown, Md. 100; Henry Brewster, Esq., Shirlleysburg, Pa. 5; Miss Annie E. Montgomery's Sab sch class, Fannettsburg, Pa. 1.12; Jennie Gordon, part contents of Miss'y Box 50c; John L. Van Meter, Yellow Springs, O., a Thank-offering for temporal prosperity 25; Fairmount Union Sab sch, Westmoreland Co. 2.75, 529 76**

Total Receipts in March, 1868,

\$17,399 76

WILLIAM RANKIN, JR., Treasurer.

## An Appeal of the Board of Foreign Missions.

At the Annual Meeting of the Board of Foreign Missions of the Presbyterian Church, held May 6th, 1867, in the Mission House, New York, the following Minute was adopted, viz:

"In the view of the present embarrassments of the Board in closing the year with a debt of over \$35,000, and also of the fact that a number of young brethren have offered themselves to go forth to the Foreign Field, while the Board has not funds to send them, it was

- *Resolved*, That the Executive Committee be requested to draw up an earnest appeal from this Board to the churches, stating the wants of the Board for the payment of its debts, and for the outfit of applicants for the Foreign Field, and other facts of interest; that this appeal be presented by one of the Secretaries to the General Assembly, requesting that the same be embodied in its Pastoral Letter to the churches; and that this appeal be sent to the ministers and sessions of all our churches, urging them to lay the pressing wants of this Board before their respective congregations."

Agreeably to this Minute, the Executive Committee, at their meeting, May 13th, 1867, considered and approved the following Appeal:

The missionary enterprise from its very nature and design is a living and expansive work. This truth is embodied in the past action of our Church. Under its operations the Board of Foreign Missions has now reached a period of peculiar importance and marked interest. For six successive years it has carried on all the missions in the different countries, those of the South-western Indians excepted, without the co-operation of the Southern churches. Owing to the financial condition of the country, the receipts of the past five years have been reduced by their conversion from currency into gold to meet the liabilities of the Board in the Asiatic and South American missions, requiring in the process no less a sum than \$240,000, or more than one-fifth of the income of this period. This unexpected expenditure was and is unavoidable, and not having been duly considered and met by the Church at large, occasions the present monetary embarrassment and troubles. These are not the result of lavish

expenditures or unnecessary outlays, but of diminished resources with an expanding work. To understand this, take the average of four years before the war, the church and missions entire, then the average of the past two years, and we have the following:

Mis'y.	Am't-	Mis'y.	Scholars.	Expenditures.
1858-61..79	204	8,886	\$218,184	
1866-67..78	258	7,028	195,196	

Here in these two periods with the loss by the war of the Southern churches, the number of the missionaries is the same. An increase of 54 assistant-missionaries, chiefly native, and 3,187 scholars, while at the same time there is a decrease in the expenditure of about \$23,000. On this economical basis have the missions been conducted for years.

Though the income of the Board has, within the last ten years, nominally increased, it has not really, or on a gold standard, yet within this period the missions have gathered strength and power. Leaving out of view the Choctaw mission as no longer with us, the number of churches has been doubled, and the membership trebled; the native ordained ministry has grown from two to twelve, with a large staff of licentiate preachers and candidates for the ministry.

The native agency is not only increasing with unwon'ted rapidity, but is better trained and equipped for service. More points are occupied than ever before. A new station on the mainland in Africa; several sub-stations in India, manned by native preachers: a new station and a new mission in Siam; two

new missions in China; a large and successful mission in Brazil, have all been planted within this period.

These onward and outward movements have peculiarly marked the operations of the past year, and on them has God commanded his blessing. The year's increase is one for special praise and thanksgiving.

But whilst the Lord has thus honored his own cause, and enabled the Board to occupy new and advanced posts, from these and older stations come calls for help—for men and means to meet the pressure from without and from above; means to sustain the native agents trained for their work, and men to lead, to guide and teach others the way of life; and both men and means to enter into the doors opened by the Great Head of the Church, and in answer to the prayers of his own chosen people.

At a juncture like this, with calls thickening, opportunities multiplying and appeals urging instant action, God has put it into the hearts of several young men to offer themselves for the missionary work. Of these, ten have been accepted by the Board. Others have applied for appointment, and others are coming after them. Eight already from a single seminary have signified their intention of going forth the next year. But what are all these for so many stations, especially when the old laborers are nearly exhausted, worn out or called home.

With the work thus expanding, with the agencies increasing in numbers and efficiency, with Je-

hovah's smiles upon past labours and calls to greater endeavors, the Board begins a new year of missionary toil and service—not with a full but an empty treasury; yea, not simply empty, but with a debt of \$35,472. To go on, sustain and enlarge the Missions as Christ wills it, on the average income of the past few years, is an impossibility, much less to meet this heavy deficit.

The Executive Committee asks the General Assembly and through them the churches, Is it their will that we should gauge our operations for the year upon past receipts, less the debt? Is it their will that, we should throw ourselves as their representatives across these providential calls, teachings and preparations—turn from them and on a limited scale carry on the Missions? To do this the young men who are accepted must be detained, and some of the stations, if not whole Missions, abandoned. To do this would contravene the settled policy of the Board, the utterances of the General Assembly and the previous action of the Church. To do this would imply that the members of our Zion had done all that they could, or that the measure of their labors bore no relative proportion to the fields of usefulness open, or to

God's providential arrangements respecting them.

Whilst the Committee are only the dispensers of the Church's gifts to the unevangelized, they cannot, unless bidden by the authority of the Church, arrest this work or falter in the trust committed to them. They know that she is able to meet all these demands upon her, and with her late increase of numbers and her increased spiritual and material resources, she is capable of taking an advanced position in regard to this cause. They further believe that all that is needed to arouse her to duty, is to make known these wants. But connected with and beyond these wants, are opportunities of blessing others and extending the Redeemer's Kingdom, which she should instantly seize. The Committee, therefore, at the request of the Board, lay these simple facts before the General Assembly in the hope that a call may be made upon the churches to put forth their strength for this cause, urge pastors more thoroughly to identify themselves with it, lay before their people the greatness of the work, with its corresponding necessities, and plead for it with new energy and power at a throne of grace.

When this paper was laid before the General Assembly, the following action was taken:

In view of the appeal now made by the Board of Foreign Missions to this Assembly, and of the demand made and the debt resting at present on it,

1. *Resolved*, That the Church take

efficient measures for liquidating this debt promptly.

2. *Resolved*, That in order to do this, the Secretary of the Board be instructed to make a direct appeal by circular, through the pastors and

#### 4 AN APPEAL OF THE BOARD OF FOREIGN MISSIONS.

Sessions, to all our people, for a voluntary contribution, to be given outside and independent of their ordinary contributions, which shall be at once a thank offering to the Lord for his great goodness to us in pouring out his spirit on many portions of the Church, and also a contribution to the Board of Foreign Missions for paying this debt.

3. *Resolved*, That to render this effort more prompt and efficient,

Presbyteries be requested to hold, each at its approaching meeting, a brief conference in reference to the present condition and demands of our foreign missionary operations; and that it shall be the duty of the Commissioners of this body to bring this action of the Assembly before their respective Presbyteries, in connection with their reports as Commissioners.

The Board will require \$300,000 this year to meet its liabilities. The receipts from the churches and from legacies for the year just closed were \$209,110, and from other sources, \$35,557. An advance of nearly *sixty thousand dollars* is needed from the churches. If each contributing congregation will add one-fourth to its donations for this cause, and the non-contributing churches come up to their duty, the debt will be paid, the new missionaries sent out and the work pushed forward.

The Executive Committee now send this simple statement of the condition and work of the Board, to pastors and churches, in the hope that it will be prayerfully considered and generously responded to by them.





## Correspondence.

LETTERS relating to the Missions or other operations of the Board, may be addressed to WALTER LOWRIE, Esq., the Rev. JOHN C. LOWRIE, or Rev. DAVID IRVING, Secretaries, Mission House, No. 23 Centre Street, New York.

LETTERS relating to the pecuniary affairs of the Board or containing remittances of money, to be sent to WILLIAM RANKIN, Jr., Esq., Treasurer—same address.

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## The Foreign Missionary.

MONTHLY PUBLICATION.

Terms of the PAMPHLET Edition 50 cents a year. It is sent free, when desired, to donors of ten dollars and upwards, and to ministers of our churches.

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## The Newspaper Foreign Missionary.

Is specially designed for youth. Ten copies, when sent to one address for one year, one dollar, and in the same proportion for larger numbers. It is sent free, one copy to the children of each family in every Sabbath-school making regular contributions to the Treasury of the Board.

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FORM OF BEQUEST.—The Board is incorporated by an Act of the Legislature of the State of New York. The corporate name to be used is, "The Board of Foreign Missions of the Presbyterian Church in the United States of America."

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CERTIFICATES of Honorary Membership, on the payment of Thirty Dollars; of Honorary Directorship, One Hundred Dollars.

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## Notice.

OVERLAND MAIL.—Letters for the Overland Mail are forwarded from the Mission House by the steamers nearest the first and fifteenth of each month, POSTAGE: from New York to LIBERIA and CORISCO, 33 cents for each  $\frac{1}{2}$  oz. weight; to SIAM, CHINA, JAPAN, 45 cents for each  $\frac{1}{2}$  oz. weight, but if sent by the French mail, 30 cents per each  $\frac{1}{2}$  oz.; to INDIA *via* Southampton, 36 cents for each  $\frac{1}{2}$  oz.; but if sent *via* Marseilles, 42 cents for a  $\frac{1}{4}$  oz., 49 cents for a  $\frac{1}{2}$  oz., 67 cents for  $\frac{3}{4}$  oz., 74 cents for 1 oz., and \$1.05 for  $1\frac{1}{2}$  oz. Letters to be forwarded by the "French Mail," or to India "*via* Marseilles," must be so marked. Steamer for Brazil leaves on 22d of each month, postage 10 cents. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid. The letters forwarded from the Mission House to each Mission are put in an outside envelope, and therefore stamps should not be affixed to them. The postage is assessed according to the weight of each letter, and may be paid by sending post-office stamps to the Mission House.









AUG 1 1939

